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The Diocesan Superintendent as a Leader *Francis M. Crowley, Ph.D.*

Editor's Note. We are glad to publish this paper because we wish to emphasize the importance and responsibility of the position of the diocesan superintendent in Catholic education. The diocesan superintendent must in training, in experience, in insight measure up to a high conception of educational leadership—a particularly difficult one in view of antagonistic contemporary world views. Dr. Crowley has emphasized this particularly with reference to the state. I should myself desire to see the diocesan superintendent and the Bishop strengthen in every way a local college or university not only in the teacher-training program but for the general welfare of the Catholic Church and the promotion of Catholic culture.

IT IS almost a truism to say that the welfare of Catholic education is very intimately tied up with the degree of recognition accorded the office of diocesan superintendent of schools in any given jurisdiction. This is tantamount to saying that the diocesan superintendent is the hope of the future. The past record of the superintendents is something to be proud of, yet much remains to be done. At the present moment the Superintendent's Section is a very influential department of the National Catholic Educational Association. So let it continue to be, but in order to do so its members must display the same courage, professional spirit, and devotion to Catholic education that has been shown in the past. It has a golden opportunity, for Catholic education everywhere is in need of new life, new leadership, more effective means of spreading information, and better representation before the general public so as to realize the aims so clearly set forth in the *Encyclical on Christian Education*.

Co-operation Needed

Catholic educators are greatly handicapped in securing up-to-date information on Catholic educational activities, despite the laudable effort made during the past few years by the N.C.W.C. Department of Education to provide annual reviews of the reports of diocesan superintendents. Some movement should be set on foot to secure larger appropriations for the work of the N.C.W.C. Department of Education or to guarantee the establishment of a special fund by the diocesan superintendents, to underwrite the costs of continuous research and frequent releases covering diocesan educational activities. Co-operative effort of any sort is prac-

tically unheard of in the field of Catholic education. We should be able to profit by the experience of the Department of Superintendence of the National Education Association, bearing in mind that its yearbooks have won a place as classics in American educational literature. There is no reason why the Superintendents' Section of the N.C.E.A. should neglect the opportunities available in the direction of creating committees which would function between conventions and tackle in a serious way some of the problems now troubling superintendents. Our only hope of leadership lies with the superintendents, for it cannot be provided by the Parish-School Department because of the peculiar character of its membership, nor by the Secondary School Department because its problems are largely institutional or local in character, nor by the College Department since it is chiefly concerned with the problems of higher education. Again, the superintendents are the responsible leaders in that section of the school field in which the battles of the future will be waged.

Duties of the Superintendent

We could present an almost interminable list of the duties of the future superintendent, responsibilities which would fall to his lot as the supervisor of diocesan elementary and secondary education; but such obligations would occupy only a subordinate place in the superintendent's program, except insofar as they might singly or collectively help him to discharge his paramount obligation; namely, making the schools of the Church more Catholic. Paradoxical in the extreme as this statement may sound, the success of the educational program of the Church will be determined according to compliance or noncompliance with all that it implies.

The responsibility of the superintendent in the direction of establishing a worth-while teacher-training program is indeed great; in the coming years the pressure will become so marked that it is doubtful if he will be able to care for the problem without assistance. State regulations have manifested a consistent trend upward. It is not improbable that within ten or fifteen years the baccalaureate will be required of every elementary-

school teacher. Heretofore the facilities for training Sisters have not been adequate, and many superintendents will soon be forced to decide whether teacher training is a diocesan or a community responsibility. Cleveland, Toledo, St. Paul, Cincinnati, Wichita, and other jurisdictions have already reached a decision. In some cases administrators of Catholic colleges and universities seem not to have made adequate provision for the welfare of the Catholic elementary school; but this may be attributed to lack of knowledge of the needs of the elementary school, and to the natural diffidence of higher education officials, faced with the problem of extending offerings so as to care for the training of elementary teachers, when there is no assurance that enrollments will warrant the additional expenditure. Most of our institutions of higher learning operate on a pay-as-you-go basis, yet it is reasonably sure that the necessary facilities for teacher training would be provided, if superintendents should seek the co-operation of Catholic college or university officials. Training must be secured under Catholic auspices, otherwise the superintendent will be constantly combating the insidious effects of secularism, that foe of the spirit of militant Catholicism, which always stands as a devil's advocate at the shoulder of the secularized teacher.

Dangers of State Control

The future will witness an increasing degree of control exercised by state officials. Our present situation presents a rather distressing picture, for we are powerless to offset encroachments which are extremely objectionable. For instance, it has been disconcerting of late to see how this policy of increasing state dominance over education has found expression along the eastern seaboard; but when we review the professional training of those responsible for the direction of state educational programs, it is not difficult to see how such policies are promulgated. Take any of the outstanding professors at Columbia, Chicago, California, Minnesota, Michigan, etc., and you will find that they wholeheartedly subscribe to the doctrine of complete state control of education. Their disciples carry these teachings into action, but the difficulty is that they do not stop with state control; they wish to drive out of existence all schools which are not subsidized by public funds. Concrete cases may help us to carry our point. One of the problems in a syllabus released recently by a state department of education, which was prepared by two professors of the state university, dealt with the possibility of legislating all parochial schools out of existence. Again, let us cite one of the predictions of what education might be in 2031, as prepared by University of Chicago professors for insertion in the cornerstone of the new school-of-education building, erected in 1931. It held that, approximately one hundred years from now, the existence of private schools would have become a matter of purely historical interest. This prediction expresses the heartfelt conviction of many public educators, and when they use the term "private" they have in mind all institutions not under public control. Thus denominational schools would also be classified as private institutions, for many educators fail to sense the real purpose of Catholic education — the religious motive is something beyond their comprehension. Because of this confusion of terms on the part of those outside the Church, constant vigilance must be exercised by the superintendent; but the exercise of such vigilance should not hamper his efforts to cultivate friendly relations with state officials, or to accede to all reasonable requests.

Some may feel that this specter of state control is only a figment of the imagination, conjured up by those who are oversensitive with regard to encroachment on the rights of Catholic educators; but with the present drift away from religion, Americans in the years to come may have an indifferent attitude toward all religious beliefs. Worship of the state is slowly but surely approaching the status of a cult, winning as adherents those who seek short cuts to social efficiency, uniformity of thinking, and happiness here and now. How convincing arguments would have to be to move worshipers of the state, saturated with the teachings of those who contend that the education of all children should be cared for in institutions subsidized and controlled by the state, only those who served in the recent California Catholic school tax-exemption campaign are in a position to say. In California, Catholics sought no special concessions; equitable treatment was their sole plea. We have the Oregon decision in our favor, removing the question of constitutionality from the realm of dispute; but consider how adaptable and destructive an instrument the curriculum could become in the hands of those inimical to the interests of Catholic education, in case it should suit their purposes to secularize instruction to the limit in private schools. Nor must we forget the constant threat of taxation; for history shows that many a worthy cause has been pictured as a public nuisance and subsequently taxed out of existence. Inspection holds so many restrictive possibilities that all we can hope for is a lenient interpretation of present statutes. Colleges and universities do not have to fear state control, due in large part to the fact that in recent years college students have been compelled to underwrite more and more of the cost of their education, so there has been a corresponding tendency on the part of the state to exercise less control over private and even state institutions. Since it is the existence of our lower schools that will be at stake, the real burden will fall on the shoulders of the diocesan superintendents, as the duly delegated representatives of the Bishops. There is much to be said in favor of the Pennsylvania plan, providing for (1) a constant check on legislation, (2) the delegation to the diocesan superintendent of the jurisdiction in which the capital is located of the task of making representations to the legislature. It might be advisable to arrange for regional groupings, so as to care for impending legislation in any given state of the group which might seriously influence the legislative program of a neighboring state. Unless such precautions are taken, in a crisis there would be little chance of bringing about favorable action on the part of any given legislature.



STUDY SCIENCE

"May I urge the graduates of our colleges to take up, in ever-increasing numbers, the work of scientific research. The possibilities in science are immense; despite the tremendous progress already made, worlds remain to be conquered. You can make no greater contribution to the welfare of the world and to the prestige of Catholic thought than by devoting yourself, heart and soul to the advance of scientific thought. You need have no fear for your Faith as a scientist; you need fear no curtailment of your intellectual or scientific freedom in the pursuit of deeper knowledge of nature. The sons of God are free, and with the freedom of Christ Himself. You are free because you have sure and accepted starting points. You are free because you do not have to be forever retracing your steps by reason of some new unexpected discovery; you are free because your religious faith will give you a mental security, as it has done to many of the world's greatest scientists, which will withstand the vagaries of passing theorists as it will serve as a firm foundation upon which to build the most fruitful speculation." — *Most Rev. James H. Ryan, S.T.D.*

Character Education and One Way to Achieve it

Anna Rusk FitzPatrick, M.A.

Editor's Note. This paper is published to suggest a reason for organizing Catholic School-Home Associations. Where such an organization exists, by whatever name known, this article will be helpful as the basis of a speech or discussion by the pastor or president of the Association.

THE home should be the chief factor in the formation of character. Long before school age is reached the seeds are sown that will influence and direct all later development. The school is of great importance; it can do its part by special techniques in individual instruction, cumulative record cards, integration of subject matter, counselors, and so on, but it is only when the school and the home co-operate that the influences for good are incalculable.

Some may maintain that it is the work of the schools to develop the character of the child, that it is their responsibility. But one may more reasonably say that it is the work of the home, the school, and the church, all three.

It is the established opinion of the leading psychologists that during the first five or six years of the child's life the dominant trends of the personality are established; that these years are the most impressionable. It is during these years that many of the primary attitudes and reactions are formed for life. It has been aptly stated that the place to avoid criminal tendencies in the child is in the high chair, not the electric chair. About 184,000 hours elapse between the age in infancy and the age of legal maturity. Of these hours approximately 7,000 are spent in school. So that, since the greater part of the child's life is spent under the guidance of the parent, he can scarcely be anything else than a reflex of his home environment.

A well-developed character is formed by having the child consistently and continuously in a wholesome environment. To do this there must be opportunities for proper development in both the school and the home.

This brings up the question whether character education should be taught first to the child or to the adult? How can the child be expected, indeed, to be a good citizen, if in his own home he sees friction, indifference, extravagance, and unnecessary luxury; if about him he sees every form of vice made pleasurable or expedient by our style of current literature, advertisements, obscene movies, and plays; if he sees the leaders of our country tolerate such practices in business, law, politics, and other activities as tend to break down not only character but also morale; if, finally, he sees that "Man's inhumanity to man makes countless thousands mourn"?

In spite of all our teaching concerning religion and character, is it not true that we adults have been setting a bad example to the children of our time? It is not to be wondered at that children of this generation with their keen minds look askance upon our double standard of morality. Parents will have to reconstruct the lives which they now enjoy or think so very important, in order to develop in themselves a more healthful and useful attitude toward the development of proper personality in the young.

The hope of the race is in its children, for they are not yet slaves of custom. In the degree that we en-

courage them to try new, worth while projects of living and achieving, in the degree that we stimulate them to express their inner natural tendencies and urges into the creation of new habits, new attitudes, and new skill in the ways of living, so will they in a like or greater degree become better members of society.

It is the parents' obligations together with that of the school to work out environmental conditions which will help the boys and girls to acquire the habit of making wholesome adjustments to their everyday problems. One way of achieving this end is to make a study of the desirable and undesirable habits, behavior, and traits of the child. It is well to make a list of them. In this way we discover such faults as are common to all types of children; namely, stubbornness, timidity, unforgiveness, supersensitiveness, rudeness, and a host of others.

After having made a study of these, one should make a positive approach toward their eradication. Very often it may be a physical defect that makes the child timid, thus causing a wrong method of dealing with his everyday problems; again, it may be either that the child has been spoiled through too much indulgence on the part of the parents, or that he becomes too self-assertive and assumes an overbearing attitude. More often one may find that the child's fault is to be attributed to the parent himself, who is too critical or too much inclined to nag, and sees only faults instead of taking notice of such good qualities as also appear on the list.

Many parents, on seeing the faults of their children, fail to realize that every child is shaped by his environment, is a replica of his home conditions, and is in morals and manners a likeness of his parents.

Parents should not stress the faults of the child to others before him, thus angering or humiliating him, but rather seek for a discovery of the origin, and for the possible remedies of those faults. Parents and guardians should set up as objectives a series of activities, situations, and ways of living in the home, that will form good habits and give much practice and satisfaction in right living. Furthermore, the bad habit may be eliminated by setting up an opposite or substitute habit, and it will soon be seen how the old habit will die through disuse. Character rectification comes about through replacing bad habits with good ones.

Finally, give the child an opportunity to learn to help himself, to become self-reliant. This can best be done by profitably providing for his leisure time, by giving him some interesting and at the same time constructive work. We must not lose sight of the dangers and difficulties of idleness. Children, if not employed at some useful thing, are generally on the streets or in the public poolrooms and bowling alleys, engaged in anything but wholesome play. The right kind of work, a certain amount of it in the life of every child, makes good impressions and lets him see the necessity and importance of labor.

The child by nature is normally active in mind and body; he craves action. Parents, then, should direct his energies into wholesome channels of co-operative work. If this is done, juvenile delinquency will become less and we shall be preparing the children to become better citizens.

Saint John Baptist de la Salle, Ideal of the Religious Educator

Brother Cornelius, F.S.C., M.A.

BIOGRAPHY is continuing to hold the larger place it has gained within the past few years in the reading world. Why not, then, more biography of heroes? It is invigorating; it stirs to imitation. To the religious educator in particular, the life of Saint John Baptist de la Salle is a source of inspiration and strength. We find in him, first of all, the indispensable preliminaries for our ideal: an excellent home training, especially in piety and courtesy, from earliest childhood; secondly, strong Christian character; thirdly, a vocation.

Piety, Character, Vocation

Saint de la Salle was born in Rheims on April 30, 1651. From the earliest dawn of his reason his mother impressed upon his mind the idea of God ever present, and taught him to pray. This she kept up gently and devotedly and the little lad responded wonderfully as the following instance shows. He was about five years old when one day there was a family feast at the La Salle mansion. Besides gay music and social compliments there were sweets and caresses for the children. But, strange to say, in the midst of it all little John felt ennui and asked a good lady in the company to take him into another room and there read to him "from that big book" about the heroes of God.

His mother also succeeded in inspiring him with a liking for the great cathedral which was only a block or two from the La Salle home. Its vastness and grandeur, its aspiring columns and vaulting, the sublime chant, and those spiritual statues at the portals that smiled so kindly and seemed to speak to him as he entered—all this so attracted him that he would sometimes forget play to go to the cathedral.

At home he would play "priest" and the next step was to become an altar boy. But all this was not due to mere natural attraction; a certain spirit of earnestness was observed in it, and for that reason, when John was but eleven years old and asked to be allowed to become a priest, his father yielded, although he had set his heart upon seeing John, his first-born, follow in his footsteps as magistrate. And so, John received the tonsure, which signifies the break with the secular world. He now became even more earnest in his chosen course, so that a few years later, his uncle, Canon Dozet, now an old man, resigned his canonry in John's favor—a remarkable fact indeed: a boy of fifteen, a member of that venerable body of clerics that chants the divine office regularly in the famous cathedral of Rheims.

We next find John in the seminary of Saint Sulpice in Paris. He had been hardly a year in the seminary when his mother died, and not long after, his father also; and he was obliged to return home to take care of his brothers and sisters. While adoring God's designs he yet continued his seminary studies in the midst of material cares and was ordained priest in 1678 at the age of 27. Two years later he became a doctor in theology.

To his regular duties of canon and priest he added works of charity under the direction of the fervent Canon Roland. With giant steps he followed not only the advice, but also the example of his remarkable leader. "The same spirit of faith, the same contempt of the world, the same practices of mortification," says Abbé Hannesse,¹ and we may add, the same charity, for he participated in Canon Roland's humble but beautiful work, the founding of the Sisters of the Holy Infant Jesus for the teaching of poor girls. The character qualities Saint de la Salle thus acquired soon developed into

heroic proportions and, as heroic habits, lasted till death.

Vocation is not, as some think, an almost audible voice from heaven; it is hardly ever anything more than an aptitude and attraction for a certain kind of life or sphere of work together with circumstances that amount to an opportunity or invitation to carry it out. This is enough and mysterious enough; and the finger of God, whose providence is universal, is certainly in it. So it was in Saint de la Salle's case. The root of his vocation of religious educator went back to his seminary days. The Abbé Hannesse states that "the admirable catechism instructions organized by M. Olier and brought to perfection by M. Tronson inspired a great number of ecclesiastics with a love for children and were the seed from which later arose several congregations devoted to the education of youth."²

Later, as we have said, Canon Roland reawakened and intensified his interest in educational work. And now, a circumstance that seemed entirely accidental, but was, of course, arranged by Providence, brought him suddenly one day face to face with his alternative: Either to take an active part in the establishment of a school for boys in Rheims or to see the project fall through. He saw clearly that there was question of a work of great charity and importance on which the salvation of many souls would probably depend, and therefore he took a decided and effective part in it, asking no questions as to the arduous consequences it might entail for him. Very soon, indeed, it led to another step; and then to another; and so forth; and in a short time there were

¹*Vie de Canon Roland* (Rheims, 1888), page 164.

²*Ibid.*



Fig. 1. St. de la Salle Listens to the Lives of the Saints.

several schools and himself so bound up in the work and so important a factor in it that he could not withdraw without causing it to die out again.

The Heroic Decision

He went bravely ahead, although at the beginning he had not dreamed of going so far. He invited the poor schoolmasters to his table so as to be better able to win them and instruct them, and he bore patiently the objections his relatives made to having people of low estate coming regularly to their aristocratic mansion. But now a new and much greater difficulty arose; he could not find masters that would continue in the work of teaching. "You are rich," they said to him one day; "when you get old you can fall back on your wealth and live in ease and comfort. But we, after years of exhaustive teaching, shall be obliged to go to the almshouse." He could not answer; nor could he any longer effectually exhort them to continue; he was brought face to face with a crisis; with a heroic decision. It seemed that he must make himself poor with the poor if the Catholic school work was to go on and to endure. It seemed that he must give up his canonry with the quiet hours of prayer and study it afforded and its honor and stipend; and even more—that he must give up his wealth and the aristocratic manner of living for the coarse and abject life of the poor. For many days he thought and prayed and agonized. Whole nights he spent alone in the church of Saint Remy in an intense soul-struggle for the right decision. His prayer, like that of his Divine Master, ended in courage; he decided to submit to the word of his confessor and spiritual guide. That was the saintly Father Barré, a true son of the Poor Man of Assisi. "Give up your canonry and give all your wealth to the poor and work on, trusting to God alone," was the simple advice. "If you found your schools (i.e., endow them) they will founder," Father Barré added with that holy and profound humor that belongs to complete poverty of spirit. The saint resigned his canonry and not long after, in a famine, sold his patrimony and gave all the proceeds to the hungry and poor. Then, strong in word and example, he made a vow with his first Brothers to persevere in the work of the Catholic schools even though obliged to live on bread and water only.

The preliminaries we have traced are the foundation upon



Fig. 2. St. de la Salle Invokes the Guidance of the Holy Spirit for His Heroic Decision.



Fig. 3. St. de la Salle Visits His Schools.

which was built the magnificent superstructure of our ideal. Its main principle, its very heart, is the sublime idea Saint de la Salle had of the soul of the boy and of the excellence of the work of Catholic education. It was this faith and love that made him take the heroic plunge from wealth into poverty; it now made him devote his brilliant intellect and his acquirements to the problem of perfecting the methods of Catholic education. When necessary he himself taught in the classroom. But mostly he superintended, organized, directed, and encouraged. His first and principal biographer, Canon Blain, tells us that "the holy man went regularly into the schools, as well to see whether the children were profiting by the instruction given them, as to observe in what manner the Brothers were carrying on their teaching in order to encourage them in the exercise of the ministry or to make them aware of any defects he had remarked."³ He introduced and popularized the simultaneous method of teaching. Masters in other schools thought this method impossible, but the combined gravity and gentleness of the Brothers and their avoidance of scolding and of all useless words enabled them to use it with great success. It was further developed into the mutual-simultaneous method by which the bright pupils, who learned faster, instead of waiting for the others and becoming listless, were occupied in teaching groups of the slower ones; all of course, under the general supervision of the Brother. But simultaneous teaching did not mean mass instruction devoid of all individual contact between master and pupil—a system from which modern education often suffers. There was a ceaseless play of question and answer all directed to the desired end and along a well-prepared plan. Thus each individual pupil could express himself and was treated according to his personal temperament and needs.

His Pedagogy

The love the saint had for his work, the constant experiments he made hand in hand with his Brothers, and his ever increasing experience, led to new pedagogic methods and to a remarkable perfecting of those already known. Thus the catechetical method was made Socratic to a great extent; often a whole section of an instruction or even the whole of it was Socratically planned. Methods of discursive reasoning

³Cited in *Doctrine Spirituelle de St. J. B. de la Salle*, p. 259.



Fig. 4. St. de la Salle Spends Much of His Time Writing Helpful Books.

used in the seminary were simplified by the holy founder and brought within the power of the boy's mind to use and thus, without knowing it he was learning logic and the valuable art of thinking.

But the holy lives and the ardor for their work of the saint and his Brothers brought into their teaching a quality that is even more precious — that mysterious and persuasive quality which we call unction and which lies principally in the voice. To the devil has been attributed the saying: The most effective instrument for influencing the hearts and wills of men is the human voice. What the genius of Satan finds so irresistibly powerful for his sinister designs can be made no less efficacious for good. And what is unction in a Catholic educator's religious instruction? Is it not his faith, his piety, his whole Christian character, his supernatural love for his pupils, his enthusiasm for his work and deep conviction for what he is teaching — all this flowing forth unconsciously in his tone of voice, beaming in his eye, and appearing mysteriously in his every gesture and movement? sometimes ringing very intensely and convincingly in a single tone? Assist mentally at a catechism lesson taught by Saint de la Salle. Hear his voice, see his expression and self-possession and his manner. How the little lads before him listen! What earnestness in their faces! What reaction in their hearts! What silence, what interest, what answers full of respect, naïve confidence and intelligence! And at the end what practices the lads suggest upon his invitation! practices so ingenious and naïve that even the saint with all his experience respecting boy life would not have thought of them. Here, incidentally, was one of his precious educational devices, a little gem of the psychology of religious education.

Some points in religious teaching to which the saint paid great attention were the careful preparation and adaptation of each instruction; avoidance of angry words on the part of the teacher especially during the religious instruction and the deferring of punishments to another time; tactful treatment of delinquents so as to win them over to like the school and study; daily Mass and regular reception of the holy Sacraments; devout class prayers and not least the practice of charity — at lunch time, for instance, one pupil would gather food that others from their super-abundance or gen-

erosity were willing to give and it was then deftly given to those who had not enough.

The Author of Books

In *The Management of Christian Schools* the holy founder set down his teaching principles and methods, many of which still apply after 250 years of educational progress. Another remarkable work he composed is *The Duties of a Christian*, a text for religion classes. It is so complete, beautiful, and practical and so full of unction that it has seen more than 200 editions. But the masterpiece of his pen, the work that has the finest literary quality, is his *Christian Politeness*. He saw in each boy or young man a prince of God's kingdom and it was his high aim to give him an education proper to his noble status. The boy, he insisted, must be made to realize that he is a prince and that God has "crowned him with honor and glory and set him above all the works of His hands." But no less must he be made to realize that all his fellow men are also princes like himself and that each must live to esteem, love, and serve the others. This sublime religious view led the saint to a high refinement in education. Man of culture, scholar, gentleman-saint that he was, he strove to give to every pupil in his schools not only the fundamentals of virtue but the grace and charm of personality that make a Catholic gentleman. Elegance distinguishes the French people; it marks their art, their literature, and especially their etiquette. Ingeniously and quite naturally Saint de la Salle took advantage of this spirit, for it was present deeply and exquisitely in his own personality. "Blood will tell," says an old adage, and despite his patched soutane, his clumsy shoes, and his rugged and ascetic features due to the hard life he had chosen and much open-air travel on foot, the dignity and innate elegance he had inherited from generations of his ancestors, noble in title and in deed, beamed in his look, manners, and bearing like the serene rays from a diamond in the rough — and all the more brilliantly because he had purged it from all affectation. This nobility and gentle grace he emanated by action, voice, and pen, imparted to his Brothers, and together they formed young Catholic gentlemen who act with modest manliness and with manful modesty whether in the company of men, or all alone when only "God is nigh."



Fig. 5. King James II of England Brings the Irish Noblemen to St. de la Sale.

The Results

According to Canon Blain who was chaplain of the Brothers in Saint de la Salle's own day, there certainly was a great transformation in the conduct of the boys that attended the saint's schools. One of these schools had not been long opened when the neighborhood was charmed with the gentlemanly manners of its boys who, before that, had been boisterous and destructive like a horde of little savages. And in the homes the parents were astonished to see them take to study, to order, to neatness and politeness; but above all when they found a wonderful and unsuspected Catholic vein appearing in their conduct, like gold ore in a mine. Thus, one evening, a boy of that school whispered softly to his mother: "Mamma, Brother Bourlette told us today that if we want to prepare the best way for First Communion each one should ask pardon of his mother for all the

Vie de St. J. B. de la Salle, Paris, c1725.

trouble and pain he ever gave her. . . . Mamma, you forgive me, don't you?"⁴

Poor boys were the saint's favorites but the rich were not excluded. He established special classes and schools for them and he himself took in hand the education of the fifty Irish noblemen the dethroned James II of England had brought with him to France. James' visit to the house in Paris where the saint was devoting himself to this work is a matter of history.

Great has been the progress in the science and art of education since Saint de la Salle's day; but in the essentials of authority and respect as the famous Dupanloup lays them down, in character training, in the development of the moral faculties of the boy and young man, and above all in the imparting of that thorough religious instruction and that finish and refinement that makes the true Catholic gentleman. Saint de la Salle is still the highest ideal that can be found. Wise is the religious educator that keeps him ever in mind as a model and a patron.

The Holy Grail: a Dramatization

A School Sister of Notre Dame

Scene I

[*Joseph of Arimathea and Nicodemus in conversation.*]

JOSEPH: While I was yet in the pretorium, I heard Pilate sending soldiers, at the priests' request, to guard the tomb. The Sanhedrin had said that they feared His disciples would steal away the body and then say He had risen.

NICODEMUS: 'Twas little fear they needed have for His twelve. Saw you not that John alone was here, Zebedee's younger son?

JOSEPH: The rest have fled to the Upper Room where last He supped with them; and locked and bolted all the windows for fear. Achoz, the keeper, told me when I went to ask for the cup before we took the Body down. His Mother and she of Magdalea and Veronica that showed Him kindness on the way, they all have repaired thither. Simon, son of Jona, is well-nigh broken down with grief. It was declared to the servant girl in Caiaphas' court that he did not know the Master.

NICODEMUS: Simon? I saw him as I left the Council. He was crouched outside the portico, shaken with weeping. I left the Council; I could not consent to their sinister schemes. Now for a time the members of the wicked council may have satisfaction. But not for long; for, said He not that He would rise again?

JOSEPH: Aye, and on the third day. [*Holds up the cup reverently.*] His Blood! 'Twas from this cup Himself drank yesternight and gave unto the Twelve. In this selfsame chalice I caught the holy drops that fell as we loosed His most holy hands and feet. Always as a sacred legacy shall I keep and guard and venerate the blessed vial from which He gave Himself.

NICODEMUS: Even so. And I might envy you such treasure. Could you but know how my heart has burned within me since that night He spoke to me alone? You will guard it well, I know — but, Joseph, your days are many, but when you are gathered to our fathers, whose care will then safeguard the Holy Cup?

JOSEPH: Some way will He Himself provide. But this I know, only the pure of heart may protect it, the vision of the Holy Cup shall come to those only whose manly struggle shall have conquered the powers of the infernal magic and the hot passions of the human heart.

Interlude

[*Those who gave the interludes were dressed as angels — but they did not have wings.*]

There is a tradition that Joseph of Arimathea was banished to England sometime after the death of our Lord, that he was exiled with several other Jewish families, some of them near relations, that he carried with him the Holy Grail and that he lived his last days in or near Glastonbury.

Be that as it may, the legends about the Holy Grail seem to have originated in England. From England, too, come the ideals that were set for those who would seek the Holy Grail. Seeking the Holy Grail came to mean striving after personal holiness, and in its noblest and its purest form, finding or seeing the Holy Grail meant that that happy soul had rid himself as much as is humanly possible from the imperfections that stand in the way of holiness.

This idea spread to other countries in a short time and there grew up the consequent development of a single hero who typifies the embodiment of all virtues. This tendency is illustrated by legends about King Arthur, Sir Percival and Sir Galahad in England, the Cid in Spain, Roland in France, and Siegfried in Germany.

Scene II

JOSEPH [*dying in a forest wood cot — he raises himself up with difficulty.*]: Amfortas, Amfortas! Bring thou to me the Sacred Treasure, place it once again into these aged hands unworthy still to touch so sacred a thing. [*Amfortas places the cup into Joseph's hands.*] Even thus the Master held it, even there His blessed hands have touched. Now, O Lord, Thou dost dismiss Thy servant in peace: Exile I have borne; hence to distant Glastonbury have they sent me. But with me have I ever kept this most holy legacy and since the cup has never disappeared, my soul has been happy in the Lord that He has been satisfied with His poor servant's efforts to do His service right. To thee, Amfortas who hast come with me in my exile, whom I have taught from lisping childhood's day the story of the Holy Grail, to thee I leave this sacred Cup. Amfortas, list with careful eagerness the while I repeat another time thy sacred obligation: This cup shall pass from him who guards it so soon as he shall stain his soul with ought that might not dwell in angel's mind. Let him therefore strive ever after a holier life so that surely the Vision of the Sacred Blood from Calvary may not be caught away from him back to heaven or to the holy Jerusalem. Who keeps the Holy Grail shall be pure and shall keep his soul from vain pleasures which first lead men to spot their souls. Amfortas, I am dying. I go to Him for whom I kept my soul these eight and forty years. Be faithful — faithful — faithful. And Amfortas, keep thou far away from Klingsor's pleasure garden. Keep thou far — away!

AMFORTAS: Aye, father, and I will. Farewell, thou who hast been far more than distant relative, far more than even a father only could have been. And I will heed thy warning — yea — and carefully.

[*Joseph dies. Amfortas looks exultant at being privileged to be entrusted with so sacred a thing. He kneels before the Holy Grail on a wooden altar. With head deeply bowed, hands clasped and raised, he prays aloud.*]: Thou knowest, Lord, how unworthy I am to guard this sacred vessel blessed by the touch of Thy Divine Hands and still more by Thine own consecration that last night in the Holy Cenacle. But, since to me though so unworthy, Thou hast vouchsafed to entrust it, keep pure my heart and body and mind just this day that I may guard it well. Make me noble and good as Thou wouldest have him be who stands sentinel before Thy holy cup. Keep ever in my mind the parting words of my dying kinsman: Beware the garden of allurements; the pleasure ring of Klingsor. [*He rises.*]

The guardian of the Lord's own sacred vessel. Is not a whole life even too short a time to show Him hearty service? Will not eternity be too short to thank Him for such favor? Oh, that all might be His pure and noble knights! That this world might be freed of evil! That all deceptive and enticing snares might be

destroyed! Shall I to whom such holy trust has been given love my life more than His honor? What vagrant coward am I to seek my own safety solely and not rather, as true knight, fight valiantly even to the death against His bitterest foes? And who is most to be feared? Was it not against Klingsor I was warned? What else was that warning but a challenge to outwit such wily foe? [Kimdry, a beautiful but vampish maid appears in the background but disappears as soon as Amfortas turns her way.]

But not today — no — I shall not go today. But soon — and what harm could Klingsor do Amfortas? Ah, no! He cannot hope to conquer me with his allurements as he has others of our knights. [Looks over toward Klingsor's garden.] I wonder, though, what pleasures could be so enticing? But nothing could beguile me into forsaking the service of my King nor into surrender of the guardianship of the Holy Grail. [He goes off left.]

KIMDRY [comes in stealthily looking after Amfortas with scheming in her countenance]: Ah, Amfortas! Easy prey thou'lt be. Trust not so much in thy own strength. Thou knowest not how weak, how utterly weak alone is man. But that I am forced as slave to Klingsor I would not tempt thee so. Who yields to sin becomes his neighbor's tempter. Amfortas! come not near! He that loveth danger shall perish in it — and oh, thy fall is very near. [Exit right.]

AMFORTAS [comes in courageous, looks over right, stops center stage, feels his armor, buckles his sword tighter, then walks over right — meets Kimdry.]

KIMDRY [smiles beguilingly]: Ah, thou gallant knight! These several years have I admired thy brave deeds, and loved thy noble nature! Why so sparing of thy presence? So near to our garden of delights hast lived and never once vouchsafed us one loving glance. Art so contrary to young and care-free nature that pleasures hold no charm for thee?

AMFORTAS: When he of Arimathea left to me the sacred trust, his dying breath whispered the warning, "Beware the garden of enchantment. Keep far from Klingsor's garden."

KIMDRY [with bewitching smile]: Then, thou art afraid? Darest not trust thyself even to look inside our garden? Art not strong enough to smell a flower's perfume without breaking the stem? Amfortas, I thought thee a stronger man.

AMFORTAS [becoming angry]: Fear? I know not fear. Amfortas who traces back his ancestry to Christ's own friend of Arimathea, knows not fear. What in him seems fear is loyalty.

KIMDRY: But he that steps aside from danger, he that goes not into combat, what proof gives he knowing of no fear? Amfortas, I thought thee so gallant; but thou art just as weak as thy brother knights. [In distress]: Will none be found to come and save me from the wicked Klingsor?

AMFORTAS: I will come. I will show you that I fear no danger, no, nor combat neither. [He goes with bold strides off right. Kimdry dances off triumphant. In the meantime, Parsifal is played on the piano. An angel comes in and removes the Holy Grail. After a time Amfortas returns distressed — looking finds the Grail is gone — goes on his knees in a paroxysm of pain and sorrow, buries his face in his hands, etc.] What was it he said? "Go not near the garden of pleasure, for only so long as the heart is pure and noble and holy shall you remain guardian of the holy cup. Oh-h-h! Alas! I fled him, etc."

[Recite what seems suitable from "The Hound of Heaven."]

Interlude The Coming of Arthur

[Adapted from Tennyson]

Leodogran was king of Camelard
And he had one fair daughter;
And she was fairest of all flesh on earth,
Guinevere, and in her his one delight.
But the land of Camelard was waste
So that wild dog and wolf and boar
Came night and day and rooted in the fields
And wallowed in the gardens of the king.
And Leodogran groaned for the Roman legions again,
For, at last, a heathen horde assailed him.
Amazed, he knew not whither he should turn for aid;
At Tintagil castle, at that time was Arthur crowned
Who revered his conscience as his king;
Whose glory was redressing human wrong;
Who spoke no slander, nay, nor listened to it.
To him the king sent word
"Arise and help us thou;
For here between the man and beast we die."
And Arthur yet had done no deed of arms,
But heard the call and came; and Guinevere
Stood by the castle walls to see him pass;
But since he wore no golden symbol of his kingship,
She saw him not, or marked not if she saw,
One among many, though his face was bare.
But Arthur felt the light of her eyes into his life,
Yet rode and pitched his tents beside the forest.

And he drove the heathen and he slew the beast
And felled the forest and let in the sun,
And made broad pathways for the hunter and the knight
And so returned. And from the field of battle he sent
Ulfias and Brastias and Bedivere to say:
"If I in aught have served thee well,
Give me thy daughter Guinevere to wife."
Leodogran debated in his heart:
How shall I give my one daughter
Saving to a king and a king's son?
Then he lifted his voice and called a hoary man
And of him required his counsel.
"Knowest thou ought of Arthur's birth?"
Who told how Arthur was King Uther's son
Born the same night, the night his father died,
And then delivered at a secret postern gate
To Merlin to be helden far apart
Until his hour should come.
This year Merlin brought Arthur forth
And had him crowned.
Then spoke Lot's wife, the Queen of Orkney,
Bellicent, Who came from Arthur's court:
"I was near him when his warriors cried:
'Be thou the king and we will work thy will.'
But when he spoke and cheered his Table Round,
I beheld from eye to eye
Through all their order flash a momentary likeness to the king.
And ere it left their faces,
Through the cross down from the casement
Smote flame color, vert, and azure
In three rays upon each of three fair queens
Standing tall with sweet faces,
Who will help him at his need."
She spoke and Leodogran rejoiced
And sent Ulfias and Brastias and Bedivere
Back to the court of Arthur answering "Yea"—
Then Arthur charged his warrior whom he loved
And honored most, Sir Launcelot,
To ride forth and bring the Queen.
And Arthur and his knighthood were all one will
And in twelve great battles overcame
The heathen hordes and made a realm and reigned —

Percival's Coming

[A man sits in conversation with a priest as the curtain rises.]
PRIEST: Now I have told again the legend of the Holy Grail,
A legend handed down through five or six

And each of these a hundred winters add,
From our Lord's time. And when King Arthur made
His Table Round and all men's hearts became
Clean for a season, surely I had thought
That now the Holy Grail would come again.
But sin broke out. Ah Christ, that it would come,
And heal the world of all their wickedness.

NUN: O Father, might it come to me by prayer and fasting?
PRIEST: Nay, I know not, for thy heart is pure as snow.
NUN: I shall fast and pray and while the strange

Sound of a sinful race
Across the iron grating of my cell beats
I shall pray and fast the more.

Meantime, I shall send for my dear brother.

[Nun goes off. Shortly after comes in Percival just arrived.]
PERCIVAL: She sent to speak with me. If ever holy maid with
knees of adoration

Wore the stones,
'Tis this holy maid. Never
Maiden glowed with such a fervent flame of human love;
As she gave herself to fast and alms.

NUN [coming in]:
O my brother, Percival
Sweet brother, I have seen the Holy Grail,

For, waked at dead of night, I heard a sound,
As of silver horn from o'er the hills,
And the slender sound
As from a distance grew

Coming upon me — O never harp nor horn
Nor aught we blow with breath; or touch with hand
Was like that music as it came and then

Streamed thro' my cell a cold and silver beam
And down the long beam stole the Holy Grail;

Rose-red with beatings in it, as if it were alive,
Till, all the white walls of my cell were dyed

With rosy colors leaping on the wall
And then the music faded, and the Grail

Pass'd and the beam decayed and from the walls
The rosy quiverings died into the night.

So now the Holy Thing is here again
Among us, brother, fast thou and pray

And tell thy brother knights to fast and pray,
That so perchance the vision may be seen
By thee and those, and all the world be healed.
PERCIVAL: Sister, I shall speak of this, to all men
And myself shall fast and pray.

[They rise and leave, one R. one L. After a short pause, an old monk Ambrosius comes in. He is very old. He walks over C., sits down; soon Percival comes in. The old monk makes room for him on the old bench. He turns to young Percival then.]

O brother, I have seen this yew tree smoke
Spring after spring for half a hundred years:
For never have I known the world without
Nor ever strayed beyond the pole; but thee,
When first thou camest — such a courtesy
Spoke through the limbs and in the voice — I knew
For one of those who sat in Arthur's hall;
For good ye are and bad and like to coins
Some true, some light, but everyone of you
Stamped with image of the King — and now
Tell me, what drove thee from the Table Round?
My brother! was it earthly passion crost?

PERCIVAL: Nay, for no such passion mine,
But the sweet vision of the Holy Grail.
Drove me from all vain glories, rivalries,
Which waste the spiritual strength
Within us, better offered up to Heaven.
AMBROSIUS: The Holy Grail! What is it?
The phantom of a cup that comes and goes?
PERCIVAL: Nay, monk! what phantom?
The cup, the cup itself from which our Lord
Drank at the last sad supper with His own.
After the day of darkness, the good saint
Arimathean Joseph, journeying brought it
To Glastonbury; and if a man
Could touch or see it, he was healed at once
By faith of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away to heaven, and disappeared.

AMBROSIUS: But who first saw the holy thing today?

PERCIVAL: A woman, a nun, and no one

Further off in blood from me than sister.

And one there was among us in white armor, Galahad.

"God make thee good as thou art beautiful."

Said Arthur when he dubbed him knight.

And this Galahad, when he heard

My sister's vision, filled me with amaze

His eyes became so like her own they seemed

Her's, and himself her brother more that I.

And she, the wan sweet maiden

Bound about him a strong sword belt.

Saying "My knight, whose love is one with mine
I maiden, round thee, maiden, bind my belt.
Go forth, for thou shalt see what I have seen."
In our great hall there stood a vacant chair,
Fashioned by Merlin, ere he passed away,
And Merlin called it "The Seige Perilous"
For there, he said, no man could sit but he should lose himself.
But Galahad, when he heard of Merlin's word
Cried "If I lose myself, I save myself."

Scene III

SIR GALAHAD [to Percival coming in]: Sir Percival. I have seen the Holy Grail and heard a cry: "O Galahad and O Galahad, follow me."

PERCIVAL: Because I have not seen the Holy Grail,
I swear this vow that I shall ride a twelvemonth
And a day in quest of it until I find it
And see it, as the nun my sister saw it.

GALAHAD: And I, too, shall swear that vow.
And Percival, if thou wouldst find the Holy Grail,
Be thou a man of strength and will to right the wronged.
Of power to lay the sudden head of violence flat —

PERCIVAL: Every evil word I have spoken,
And every thought that I have thought of old,
And every evil deed I evil did

Awakes and cries: "The Quest is not for thee."
To find the Grail I must have true humility
The highest virtue, mother of them all;
I must lose myself to save myself

As thou, Galahad.

GALAHAD [to audience]: To thee who seekest the Holy Grail,
As thou ridest through pagan realms of passion,
Make them shine, and clash with all the hordes of sin and bear
them down;
And break through all, and in the strength of Him, who was
crucified —
Come victor, and thou shalt see the Holy Grail.

[Panis Angelicus.]

Epilogue

And so, the search for the Holy Grail still goes on. In our own individual life, we may join Arthur's knights to vanquish all that is wrong within us. In the sense that the Holy Grail contains Christ's sacred Body and Blood, our search may end successfully each day anew, if we will. A lifetime spent in the search seemed small price to those knights of old; shall the careful living of a day at a time seem too much for us? We hear the call: "O Galahad come follow Me" couched in the infinitely sweeter words: "Come to Me, all you that labor and are heavily laden and I will refresh you." Shall we not reverse the order when, as frequently as we can we kneel as Christ's men-at-arms at His altar rail and call to Him in His sacramental castle: "Come, Lord Jesus, come."



Priest Leads Famous School of Mechanics — Abbe Rudyński observing two of his pupils at their work at one of the machines in one of the halls of his free school of mechanics, at Sanois, France — (Keystone).

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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The Ecclesiastical Year

"The people are better instructed in the truths of faith," says Pope Pius XI in establishing the Feast of the Kingship of Christ, "by the annual celebration of our sacred mysteries than by even the weightiest pronouncements of the teaching of the Church." Inquiry of a hundred Catholics taken at random would show there is a need for a better method of teaching the truths of faith and living the faith.

With all the emphasis on the liturgy, it is amazing that so little is known about it. It is surprising that the Sunday sermon is not used more deliberately to give the fundamental knowledge and attitudes essential for living the life of the Church. We are surprised that some of the newer textbooks with liturgical emphasis are not calculated to change the situation. They are more concerned with information and knowledge. The life in the Body of Christ which is the liturgy is neglected.

The method of teaching the truths of faith and

forming the life of the individual Christian in praying the Mass following the cycle of the ecclesiastical year shows a keen knowledge of human nature and extraordinary pedagogical insight. This living the life of the Church must be part of the life of the child who goes to school. What happens in the classroom must vivify this life in the practice of religion. The hearing of the Mass must contribute to the reality of the religious instruction. Moreover this is a continuing method of education. It is an adult education. It extends to the very end of life.

Let us seriously use the ecclesiastical year in the religious formation of Catholics in all stages of their life.—E. A. F.

The Teaching of the Liturgy A Preview

In the liturgy Catholic education takes on the character of a life process rather than merely a didactic process. It is life, the intensest life—spiritual life. All the demands of modern education for an educative process that is life itself, not an imitation of life, not a life in an artificial environment, were anticipated, and have been fulfilled these twenty centuries. Teachers who fail to realize this will not only not be teaching the liturgy, they will miss the objective of Catholic education.

We must emphasize throughout the teaching of the liturgy the central position of Christ. It is by Him, and with Him, and in Him that we live the life of the Mystical Body. The superabundant source of all supernatural life is Christ, the High Priest of the new covenant. He operates in the world through a visible sacerdotal hierarchy, and through it sanctifies the new humanity. It is in the liturgy that we keep in contact with the source of our supernatural life, "by the maintenance of an intimate and continuous contact with the *priestly acts* of the visible hierarchy."

A fundamental error will be made in pedagogy as well as in Catholic doctrine and practice if we regard the laity merely as spectators in the liturgy. They are not observers or spectators of the Mass; they are participants in a high sense. The Mass is for them the personal and social oblation of themselves associated with the one timeless oblation of Christ Himself. They are co-victims of Christ's sacrifice and they are co-sharers of Christ's priesthood. The seals of baptism and confirmation are gradual initiations into the priesthood of Christ. What a thrilling conception that is to a laity unaccustomed to its terms but presumably living its life. How vitalizing and grace-giving is such a conscious religious life, lifted up to the Highest.

It will be necessary to teach *about* the liturgy, the meaning of the liturgical colors of the vestments, of the development of the liturgy of the Church. The teacher will be teaching these while the children are actually participating in the liturgical life of the Church. We must never mistake this teaching about the liturgy for the genuine life of the Mystical Body. If we do, we shall make the same mistake in the teaching of the liturgy that we have made in the teaching of Christian doctrine.

The real teaching of the liturgy is in the life of the practical Catholic living his religion. Both in the teaching and in the living we may miss the spirit and meaning of the liturgy. It may be merely a mass of information or a meaningless or formal routine. To really learn we must live the life. In the succession of feast days of the liturgical year, we realize that more than ever. The liturgical year organizes the life of the individual for the year. The very practice of it is educative. We learn practically the doctrines of the Church, and here too, we see the Church using quite a different method than the usual teaching by means of a catechism. We live again through the year the great events of the life of the Redeemer. Every motive for the love of God is presented in the cycles of the year in the life of a saint. Imitation, love, admiration, all center about the loved one of God, and lovers of God.

We have again the call: Back to the Liturgy! And well might it be as we see the divine loveliness of such a saint as the Little Flower in the liturgy contrasted with the crass materialism, the commercialization and exploitation of her to build buildings of stone.

It cannot be forgotten either that the liturgy is the method and contact of the adult education of the Catholic Church. In the school the basis for this adult education must be laid. Large numbers will never go beyond the elementary school, and it is here that the foundation must certainly be laid.—E.A.F.

Is it Better Just to Tell Children the Truths?

We often wonder at the pedagogical ingenuity that is used to make more difficult the very difficult problems of teaching Religion. We entirely understand and sympathize with the notion sometimes expressed that rather than such lessons as proposed, the old Catechism is very much safer in the teaching of Christian Doctrine. This line of thought is suggested by an explosive comment of a Religious teacher who realizes the tremendous advantage of proper pedagogical insight used in the teaching of Religion, particularly on the elementary-school level, as she examines some new material to replace the Catechism.

When the effort to build up some conception of God in the mind of a child in his first year in school is devoted largely to negations, we do not wonder at the resentment sometimes caused by the newer methods. If a child is told that God is not the moon, is not the sun, or the sky, or the stars, when he never thought of this possibility, and then he is told that God made all these things, one wonders what the psychology underlying the procedure is. Obviously the positive teaching that God made the sun and the sky and the stars would be more effective and without the possibility of suggesting to the child false doctrines:

When the lesson continues and the child is told, "Your house was not always, nor your dress, nor you, but God was always," our wonder grows. And then,

finally, when you try to develop from "You are sometimes sick, or naughty, or disobey your mother or father, or are unkind to others," in short, that "you are not as good as you can be," that "God is as good as He can be," one wonders what the use of the illustration really is to get the point that obviously is the end of the lesson.

Here we have the old problem of the development lesson, and apparently, as we see some of the textbooks and some of the new material organized for elementary schools, we realize the need continuously to impress the fact that all lessons cannot be developed and that there is and always will be the need in connection with teaching children to tell them facts. Moreover, the effort to explain God by means of man is bound inevitably to lead to difficulty even though you make your negations as emphatic as possible.

The material which has been reviewed here suggests the reiteration of the pedagogical principle that we should teach positively rather than negatively.

If this kind of material and teaching were the only alternative to memorizing the Catechism by heart, then we should say "Let us learn the Catechism by heart." Need I add that this is not the alternative.

—E.A.F.

Catholic Professional Schools

The president of a state university at his inauguration defined the function of the professional school in a way that seems to me would make it accord with Catholic purpose. He said, "The professions of law, medicine, the ministry, journalism, commerce, and the rest are essential to the upbuilding of a democratic commonwealth; but they must be interpreted not as adventures in selfish advancement, but as enterprises in constructive statesmanship, liberating both the state and the man. It is the function of the university, not only to train men in the technique of law, but to lift them to a higher level of achievement by making them living epistles of social justice; not only to make clever practitioners of medicine, but to lift them into conservators of the public health; not merely to train teachers in the facts and the methods of education, but to fire them with the conviction that they are the productive creators of a new civilization."

We have often heard the criticism that the professional schools "attached" to Catholic universities are identical in purpose and result with what non-Catholic professional schools achieve. We trust that this is so regarding their technical proficiency, but the Catholic university is committed to a higher function than mere technical proficiency however useful, helpful, and necessary as that is. It must make the lawyer, as the president of this university says, "a living epistle of social justice"; it must make the doctor not merely a person who attempts to cure disease but a positive instrument of public health, and so in all the other professional aspects. The moral purpose is just as clearly an objective of the Catholic professional school as it is of any other part of a Catholic university.—E.A.F.

The Fabric of the School

A Page for Pastors and Principals

Practical Economies in Heating Plants

Horace A. Frommelt, M.A., E.E.

FUEL costs for heating the school buildings throughout the United States are excessively high and represent a needless waste of millions of dollars annually. This waste is due to (1) improper selection of fuels, (2) excessive prices for fuels purchased, (3) improper methods of firing, (4) inefficiency of heating plants, (5) loss and waste of generated heat.

Coal is the chief fuel used for heating school buildings; wood, gas, oil, coke, and electricity are used only to a limited extent. The coals are classified as anthracite, semi-anthracite, semi-bituminous, bituminous, canne, sub-bituminous, lignite, and peat. On the basis of size, the bituminous coals are graded as lump, egg, nut, pea, and slack, while the anthracite coals are graded as grate, egg, stove, chestnut, pea, buckwheat, and barley. Further descriptive terms are given to indicate the regions, seams, or mines from which the coal is taken, or the local dealers may apply particular names to identify their products.

All types of coal are not equally satisfactory for use in any one heating plant. Efficiency and economy in fuel consumption can be secured only by determining what types or kinds of coal will give the best satisfaction at the lowest cost for any particular plant. By "satisfaction" is meant high heating value, ease in firing, low cost, and adaptability to the heating equipment of the building. A common mistake made in the selection of fuels is the purchase of coal by weight without thought of its heating value. A good method of selecting a fuel is to determine the amount of steam that will be condensed by a given amount of coal.

A considerable amount of money can be saved by using the proper methods of purchasing coal. The practice of accepting "bargain" coal from local dealers who desire to unload refuse and slack that have been accumulated in their bins and yards is, in general, unwise and poor economy. It is also poor practice for school officials to purchase the coal by having arrangements with the local dealers, thus eliminating competition. The schools will in consequence pay a higher price for the coal than they should.

Definite specifications for the most suitable coal should be drawn up and presented to the various dealers who are requested to submit prices. With this information in hand the proper selection can then be made. These arrangements have worked out unusually well wherever fairly tried.

Next in order are the economies which may be effected in the actual operation of the plant itself, and here the first consideration is the fireman or engineer. It is always better to pay a slightly higher salary in order to employ a better man, because the plant will be kept in better condition, the conditions in the building will be more sanitary, and last but not least, the saving in fuel will more than offset the increase in the salaries. It is good economy to keep the plant free from soot and other dirt which might prevent the passage of heat. Also it is always worth while to keep the plant in good condition, thus preventing large heat losses.

There are several important considerations in the firing of the boilers. It is always much better to fire the boilers continuously and slowly than to add larger amounts of fuel at less frequent intervals. The fuel bed should be disturbed as little as possible; that is, the grates should not be shaken any more than is absolutely necessary and the use of fire tools should be minimized. The ashes should be removed regularly so that the grates will not be burned or warped. The draft controls should be so adjusted that the most complete com-

bustion is always obtained. When the fuel is fed, the bright spots where the layer of unburned coal is thin should always receive more coal than the darker spots. Coal should never be just piled into the firebox, because this has the effects of cooling the fire and releasing a large amount of gas which passes out of the chimney unburned. It is always best to add the coal so that at least half the fire is left uncovered by the fresh coal.

The chimney plays an important part in the plant efficiency; a poorly built or an inadequate and leaky chimney may cause heat losses as high as 50 per cent. Boiler scale and soot is also the source of heat loss. Lowering of efficiency due to scale often runs as high as 20 per cent, and the loss due to soot as much as 10 per cent. All of these losses can be eliminated by the use of boiler compounds and proper cleaning. It pays to insulate boilers and hot-water tanks and it is always a good policy to insulate all the steam and hot-water mains. The difference between properly painted radiators and those which are not painted correctly runs as high as 12 per cent. Aluminum bronze and gold bronze paint actually decrease the efficiency of a radiator 7 per cent while a brown lithopone paint will increase it 5 per cent.

Substantial savings can be effected by conserving the generated heat. The heat losses of a building are of two kinds: (1) the transmission losses through the floors, walls, roof, ceiling, and windows, and (2) the infiltration losses through cracks and crevices around doors and windows and through solid materials. Overheating a school building above the required temperatures also represents a needless waste of heat.

A great deal of money may be saved in most localities by the installation of weather stripping on all the doors and windows. The same effect may be produced by using storm windows though they are hard to handle, are easily broken, they shut out some light and the cost is many times as great as that for weather stripping. A system of automatic temperature control is advisable because the proper temperature is always maintained and large fuel savings are realized. Many millions of dollars are wasted annually because of obsolete, improper, and leaky ventilating systems. A great deal of heat is lost because of excessive window ventilation and because of leaks in the ventilating system. Firing should be so timed that the building will reach the proper temperature just as school opens and the temperature should just start to drop when school closes. Heat should be turned off in vacant rooms.



Science Room, Central Catholic High School,
Lancaster, Pa.

Intellectual and Spiritual Growth Through Reading Sister Mary Elvira, O.S.P.

No matter what our position in life, or the extent of our formal education, we can procure for ourselves steady intellectual and spiritual growth—equip ourselves with a liberal education through reading. This reading does not refer to the reading of those books—many of which are published today—saturated with atheistic and bolshevistic ideas, disbelief in eternal life, the glorification of divorce and free love, the impossibility of retaining Christian ideals, and the futility of family life, but rather to the reading of good books, which thank God and the authors, are still being written and published—books that contain inherent strength of Christian ideals, books that deal with lives of admirable people whose example stimulates, books that equip us to face a rapidly changing world, books that give instructive information, refreshment, and wholesome entertainment, and above all personal enrichment.

"The pallium of knowledge" covers a wide range of subjects, and varied curiosities may all be satisfied in the vast output of our day. To be intelligent, we must read widely, for upon this reading rests the co-ordination of the scattered knowledge we have, and the filling in of the gap, from what we know to what we do not know. The defects of our education—and who can say that he is fully educated by formal education—should impel us to read many books and many kinds of books.

Departmentalization, or specialization in higher education, has a tendency to restrict intellectual interests, to narrow intellectual fields, inimical to real efficiency in any field. An individual interest is always better understood when viewed in its relation to the broader aspects of life. Without this perspective one loses much pleasure and growth.

Therefore, while we ought to read extensively the literature in our special field, it is well from time to time to cultivate new and untried interests, occasionally to get away from our little sphere of activity, to get a sense of life as a thing in which there is something more than our pet interest, and thus cultivate a broad outlook and create a condition favorable for continued intellectual and spiritual growth. After such a venture we shall return to our pet enthusiasm with a rested brain and more efficiency.

Many persons will plead lack of time as a hindrance to personal growth through wide reading, but we need not give our whole time in its pursuit, although we ought to give our whole life to it by utilizing all our spare minutes. Of course, it is well to set apart a definite time in the daily round of duties for reading, even though this plan is often interrupted by the exigencies of a busy life, but it is surprising how much one can read in the odd five or ten minutes now and then, in time, which otherwise might have been idly frittered away.

Let us read and receive in return intellectual and spiritual growth—that enlargement, enrichment, and unfolding of ourselves, the nourishment and development of that personality which governs all our thought, feeling, and action. This personal development, the unfolding of the soul, is the very highest and very finest result of intimacy with good books, compared with which the instructive information, refreshment, and entertainment which books afford are of secondary importance.

There are millions of books published annually, and no man can hope to read even one thousandth of them. The annotated list of recent books presented here affords a wide range of titles covering many aspects of human life and activity. It is not a list of the best sellers, nor all the most important of recent books, but a list of books that the

writer has read and found both delightful and beneficial. May it arouse curiosity and awaken interest in others.

BELLOC, HILAIRE, *Conversation with an Angel and Other Essays* (Harper, 1928), 298 pp., \$2.50.

"He does not annoy us with problems of political life or with dogmatic utterances on ethics and metaphysics, simply little bits of shrewd opinion and humorous experiences that beguile bewitchingly one's time and mellow one's appreciation of this interesting world."—*Boston Transcript*, p. 3, Aug. 10, 1929.

BESIER, RUDOLF, *Barretts of Wimpole Street* (Little, 1930), 165 pp., \$2.

A drama based on the courtship of Robert Browning and Elizabeth Barrett Browning. "Here is an excellent play, a literary play, a fascinating play. . . . Among modern historical dramas, this one must surely rank high."—*Books*, p. 16, Jan. 11, 1931.

BORDEN, LUCILLE, *Sing to the Sun* (Macmillan, 1934), 380 pp., \$2.

A novel presenting not only a study of the character of Saint Francis from a new angle, but also a picture of an eventful period in Italian history—rich in color, idealism, and warm human sympathy.

BRÉGY, KATHERINE MARIE CORNELIA, *From Dante to Jeanne D'Arc* (Bruce, 1934), 138 pp., \$1.75.

"This pleasant and well-made little book of essays upon mediævalism is written from the viewpoint primarily for Catholic readers, but that is not to say that its charm and richness of subject are the exclusive property of any creed."—*New York Times*, p. 19, Jan. 7, 1934.

BURKE, THOMAS, *The English Inn* (Longmans, 1930), 175 pp., map, \$1.40.

This is a fascinating little book in which the author discusses hundreds of inns, revealing the bad and commanding the good. A valuable feature is the reference he makes to authors and other famous men who frequented the inns under discussion. "Thomas Burke has in fact said about the last word on English inns."—*New York World*, p. 11, Aug. 21, 1930.

CHASE, STUART, *The Economy of Abundance* (Macmillan, 1934), 327 pp., Bibl. Index, \$2.50.

"Mr. Chase has written the best argued and the best documented case for a drastic reconstruction of the economic system that has yet appeared."—*New Statesman and Nation*, 7:772, May 19, 1934.

CHESTERTON, GILBERT KEITH, *Saint Thomas Aquinas* (Sheed, 1933), 248 pp., \$2.

"Mr. Chesterton's little volume makes one of the pleasantest introductions to Saint Thomas that could be desired, though it will be read more because it is by the wit of Beaconsfield than because it is about the Dumb Ox of Sicily, and indeed, it tells us as much about the one as about the other."—*Times* (London) Lit. Sup., p. 660, O. 5, 1933.

CLIFTON, VIOLET MARY, *Sanctity* (Sheed, 1934), 125 pp., \$1.50.

"A beautiful and unusual treatment of a saint's life . . . an heroic play in five acts dealing with Elizabeth of Hungary, the woman, the mystic, and the saint."—*America*, 52:307, Jan. 5, 1935.

DALY, JAMES J., *Boscobel and Other Rimes* (Bruce, 1934), 86 pp., \$1.50.

"Here is a book that is compact with authentic delight. Only a person suffering from deliberate and confirmed morbidity could fail to find in it fillips to his appreciations of the small endearing things of nature and human nature, of God's provisions and the heavenly orders."—*Commonweal*, 20:83, May 18, 1934.

DAWSON, CHRISTOPHER HENRY, *Mediaeval Religion, and Other Essays* (Sheed, 1934), 195 pp., \$2.

"Mr. Dawson's present book is packed with vital facts and ideas which Americans, in particular, stand very much in need of. . . . Our great universities . . . which unlike Oxford and Paris, have no mediaeval foundations, may perchance brighten and deepen their wide-flowing radiance, if they foster within their walls the study of Mr. Dawson's work."—*American Review*, 4:361, Jan., 1935.

DENNING, RUTH, *In Quest of Beauty* (Brewster Printing Co., Joliet), c1931, 79 pp., il., \$1.50.

Here is a volume of exquisite poems and short stories, which was published after the youthful author, a high-school sophomore had gone to her eternal reward. The work reflects Ruth Denning's love of the beautiful and pure in life, also her closeness to God whose praises she sang.

DEWEY, JOHN, *How We Think*, New Ed. (Heath, 1933), 301 pp., \$2.

"Acute, profound and valuable analysis of the processes and meanings of reflective thought."—*Boston Transcript*, p. 2, June 21, 1933.

DIMNET, ERNEST, *The Art of Thinking* (Simon & Schuster, c 1928), 221 pp., Index, \$2.50.

"His work is remarkably free from all trace of second-hand ideas, reflects the personality of a first-rate thinking man and is written with a purity of style astonishing in one using a language other than his native tongue."—*New York World*, p. 11 m., Jan. 20, 1929.

DINNIS, ENID, Ed., *Saint Dismas and Other Legends in Verse* (Harding & More, 1932), 126 pp., 3s 6d.

"This little volume . . . is . . . a good book and an attractive book. Gospel truths and high thoughts are presented in a very graceful dress."—Preface—Peter Gallwey, S.J.

DRINKWATER, JOHN, Ed., *Outline of Literature* (Putnam, c1923), 1136 pp., (3 v.) il., Index, \$4.50 ea.

An interesting and readable survey of world literature from earliest times to our own. The style is popular rather than scholarly.

EDEN, MRS. HELEN (PARRY), *Whistles of Silver and Other Stories* (Bruce, 1933), 164 pp., il., \$2.

"An intense wide-flowing Chaucerian Catholicity marks every tale, and binds into a harmonious whole. . . . Almost every story is preceded by a poem miraculously close to it in theme or mood—a poem of charm, of exquisite craftsmanship with sometimes the thrill of a trumpet-peal."—*Sat. R. of Lit.*, 10:334, Dec. 9, 1933.

EUSTACE, CECIL JOHN, *Romewards* (Benziger, 1933), 329 pp., Index, \$2.25.

"Mr. Eustace takes a grand survey . . . of Catholicism. . . . He builds up stone by stone the edifice of modern Catholicism. . . . His treatment is logical and progressive . . . concluding that man finds all that is necessary in life in Catholicism."—*America*, 48:604, March 25, 1933.

FEENEY, LEONARD, *Fish on Friday* (Sheed, 1934), 214 pp., \$1.50.

"'Fish on Friday,' as the title implies, is Catholic fare, yet any lover of humorous, well-written essays will enjoy these sketches of Father Feeney's."—*Books*, p. 17, June 3, 1934.

GHEON, HENRI, *Secret of the Little Flower* (Sheed, 1934), 253 pp., \$1.75.

"It is not quite the Little Flower of the 'idealized pictures' that emerges from these pages. Rather it is the living image of a girl named Teresa Martin who from childhood displayed a rapacity, an egoism, a spirit of conquest . . . but she turned her ambition and vehemence for conquest to the task of conquering herself."—*Commonweal*, 21:70, Nov. 9, 1934.

GIBBONS, JOHN, *Afoot in Italy* (Dutton, 1931), 248 pp., il., \$2.50.

Mr. Gibbons gives an account of his travels in Italy. "The author managed to see and write down a book full of interesting revealing things. Moreover, he had a sense of humor of the dry quizzical sort that runs engagingly through his narrative."—*New York Times*, p. 9, Jan. 10, 1932.

GIBBS, SIR PHILIP HAMILTON, *Cross of Peace* (Doubleday, 1934), 343 pp., \$2.50.

"As a cross section of present-day France and Germany, it is enlightening; as a novel, it has sustained interest and a certain whimsical charm; as peace propaganda, it is forceful in its presentation of facts, even though it attempts no satisfactory program of procedure."—*Cath. World*, 138:636, Feb., 1934.

GILLIS, JAMES M., *This Our Day* (Paulist Press, 1933), 405 pp., Index, \$4.

A collection of editorials that have previously appeared in *The Catholic World*, but which are still timely. "All of them have a message of timely import in a style that can be sharp with logic and irony, then soft with humor and sympathy, but always clear and telling."—*America*, 50:382, Jan. 20, 1934.

GREGORY, RICHARD ARMAN, *Discovery* (Macmillan, 1923), 504 p., il., Index, \$2.

A volume of essays presenting the scientific ideas and theories of our great scientists in simple language and good literary style. Disinterestedness and nobility of thought, lofty conception of life and duty, worthiness of aim, etc., are represented by the

author as being the virtues of true men of science. This element makes the book highly inspirational and idealistic.

HADIDA, SOPHIE C., *Manners for Millions* (Doubleday, 1933), 312 pp., il., \$1.95.

As the title implies, a book of etiquette for the many, rather than for the elite; the smallest niceties of personal habits and social contacts are not considered too trivial to be discussed.

HOLLIS, CHRISTOPHER, *Thomas More* (Bruce, c1934), 256 pp., il., Ref. Index, \$2.25.

A timely book, now that the Holy See has focused our attention on Thomas More. "He is a type of layman who combines in himself the quality of high holiness and the amiabilities of home and a smiling companionship, a man in the world but cheerfully not of the world. . . . Christopher Hollis has given here a good straight-forward picture."—*Historical Bul.*, p. 58, March, 1935.

HOMAN, HELEN WALKER, *By Post to the Apostles* (Minton, 1933), 260 pp., \$2.50.

A fascinating collection of charming letters addressed to the Apostles, Saint Mark, Saint Paul, and Saint Luke—decidedly informal, yet very informative. "Meet real Apostles and feel that you are talking with living men? If you want this experience . . . read, without delay, *By Post to the Apostles*."—*Commonweal*, 18:79, May 19, 1933.

HOPKINS, GERARD MANLEY, *Poems*; ed. with notes by Robert Bridges, 2d. ed. (Oxford, 1931), 159 pp., Index, \$3.

"By no means is he a poet only of natural beauty. He felt it and described it in some of his best work, but he is also a poet of intellectual inquiry into man and matter, of religious ecstasy and spiritual suffering."—*Sat. R.*, 151:237, Feb. 14, 1931.

HUBBARD, BERNARD R., *Mush, You Malemutes* (America Press, 1932), 179 pp., il., maps, \$3.

"Much interestingly told information about dogs and Eskimos, mushing and camping, life in Alaska in both winter and summer, glaciers, mountains, volcanoes, the animals and the flowers and trees of the region—two hundred pictures . . . beautifully reproduced from the author's own excellent photographs."—*New York Times*, p. 10, Jan. 29, 1933.

KAYE-SMITH, SHEILA, *Superstition Corner* (Harper, 1934), 268 pp., \$2.50.

A novel based on the persecutions of Catholics in England during the Elizabethan reign. "The book is brilliantly written, its proportions are just, its key beautifully sustained."—*Books*, p. 6, May 6, 1934.

KELLEY, FRANCIS CLEMENT, *Blood-Drenched Altars* (Bruce, 1935), 320 pp., Ref. Index, \$3.

"A thoroughly reliable Catholic history of Mexico. . . . A history that not only furnishes the facts but a long list of references that may be consulted in any up-to-date public library."—*Extension*, p. 52, May, 1935.

KENNY, MICHAEL, *The Romance of the Floridas* (Bruce, 1934), 395 pp., Bibl. Index, \$3.75.

"The Romance of the Floridas is all that the title signifies and . . . more. . . . It is a sound research reduced to readable terms and far removed from journalism . . . a happy episode in the readings assigned to college or university students . . . a genuine contribution to the history of Florida and adjacent territory."—*Mid-American*, p. 61, Jan., 1935.

KUHNELT-LEDDIHN, ERIK, VON, *Gates of Hell* (Sheed, 1934), 448 pp., \$2.50.

"The main issue is the struggle of the Church with Communism . . . the book is not art, except in the communist sense; it is not the Catholic novel, if there can be such a thing. Some people should read it and others should not. But in any case it is not to be ignored."—*Cath. World*, 189:116, April, 1934.

LAHEE, HENRY C., *The Grand Opera Singers of Today* (Page, 1922), 543 pp., il., Index, \$3.

An interesting account of the leading operatic stars who have sung in America during recent years, together with a historical sketch of the various opera houses in America.

LE FORT, GERTRUD, VON, *The Veil of Veronica* (Sheed, 1934), 304 pp., \$2.50.

A story of soul struggle in regard to religion—"Veronica's reactions . . . amid . . . various discordant influences.

. . . To have written this book implies long intimacy with Rome, adequate religious formation, profound human sympathies, and a real knowledge of 'the German soul' so shaken by deep feelings, despite much talk of stolidity, and show of calm."—*Cath. World*, 138:367, March, 1933.

LEGGRAS, HENRI, *The Voyage* (Farrar, 1935), 305 pp., \$2.50.

"The interesting moral question whether the emergency justified the sociologist's deceit and perjury remains unsolved. . . . Still *The Voyage* is remarkably successful in its delineation of character and portrays convincingly the ability of human nature

to rise to heights of heroism when confronted by disaster."—*Commonweal*, 19:699, April 20, 1934.

LESLIE, SHANE, *The Oxford Movement, 1833-1933* (Bruce, 1933), 189 pp., Bibl., \$2.

"Shane Leslie, in a brief work . . . rushes through that singularly complicated intellectual ferment, and he crowds into a dozen short but vivid chapters a captivating account of the political and religious conditions that furnish the background for the celebrated undertaking that during its short span of eight years intrigued the civilized world."—*Commonweal*, 19:218, Dec. 22, 1933.

LOCKINGTON, W. J., *The Soul of Ireland* (Macmillan, 1927), 182 pp., \$1.

A modest contribution to the knowledge of the true Ireland, her persevering faith in spite of persecutions. The author endeavors to remove some of the false views so often promulgated in regard to Irish history and character . . . and to bring about a sympathetic understanding between England and Ireland.

LORD, DANIEL A., *My Mother* (The Queen's Work, 1934), 308 pp., \$2.50.

"It is a story of a Catholic mother whose 'life was important because it was so uneventful.' Read it, and reading it, you too will understand its charm."—*Extension*, p. 53, Nov., 1934.

MCCARTHY, RAPHAEL C., *Training the Adolescent* (Bruce, 1934), 298 pp., Index, \$2.

A study of the psychic and physical changes that take place from childhood to adolescence, and to manhood, to womanhood, from the Christian point of view.

MATHEWS, M. M., Ed., *The Beginnings of American English* (Chicago University Press, c1931), 181 pp., Index, \$2.50.

"Mr. Mathews' book of essays and comments is especially valuable because he has preserved in it, and so made easily accessible, so many early notes and comments on distinctly American English that otherwise would not be available, except in a few large libraries."—*New York Times*, p. 10, Sept. 27, 1931.

MEYNELL, VIOLA, *Alice Meynell; a Memoir* (Scribner, 1929), 354 pp., il., Index, \$5.

"This memoir of Alice Meynell is a beautiful book because it reveals intimately and generously a beautiful life."—*New Republic*, 60:178, Oct. 2, 1929.

MOODY, JOHN, *The Long Road Home* (Macmillan, 1933), 263 pp., Index, \$2.

"The worth-while story has to do with the unfolding or shriveling of a soul," says Mr. Moody gallantly at the beginning of what is both a religious and a business autobiography. His a career with a Wall Street background; his is also the experience of conversion to the Catholic Faith."—*Sat. R. of Lit.*, 156:376, Oct. 7, 1933.

MONTGOMERY, RICHARD GILL, *The White-Headed Eagle* (Macmillan, 1935), 358 pp., il., Bibl. Index, \$3.50.

"This is a stirring tale of the pioneer fur trade of the Canadian Northwest, centering about the life of John McLoughlin, chief factor of the Hudson Bay Company at Vancouver . . . valuable historically for the insight it gives of the Oregon controversy between Great Britain and the United States and for its account of the beginnings of Oregon."—*Cath. World*, 140:762, March, 1935.

O'CONNELL, WILLIAM HENRY, *Recollections of Seventy Years* (Houghton, 1934), 395 pp., il., Index, \$3.50.

"Cardinal O'Connell in a most personal narrative has lifted the veil so that all may see his vigorous mind and zealous heart at each step of his fortunate career, as well as the inner workings of men and movements which have shaped his own destiny and made history of the Church and New England."—*America*, 91:282, June 30, 1934.

O'Dwyer, DAVID T., Ed., *Our Lady in Art* (Salve Regina Press, 1934), 61 pp., List of il., \$1.00.

Fifty-five reproductions of beautiful and famous paintings of Our Lady, each accompanied by descriptive and interpretative annotations, with some biographical notes on the artist.

PAPINI, GIOVANNI, *Dante Vivo* (Macmillan, 1935), 340 pp., il., \$3.50.

"The author claims only, as artist, Catholic, and Florentine, to make his famous compatriot 'live' to those who read his book, and it can be said without reservation that he has succeeded in his aim."—*Times* (London) Lit. Sup., p. 72, Feb. 7, 1935.

PATTERSON, ADELAIDE, *How to Speak* (Little, 1928), 158 pp., 75 cents.

A practical book on voice culture which comprises exercises in breath control, articulation, volume, etc., and includes poems to illustrate the exercises. The poems are especially fitted for drill on the particular points emphasized in each case.

POWYS, LLEWELYN, *Black Laughter* (Harcourt, 1924), 216 pp., \$2.50.

A book full of stirring adventure in which "The writer gives form to a mass of instances and reflections which he experienced

during a five year's stay on a plantation in the heart of Africa."—*A. L. A. Booklist*, p. 21, 1924.

SHEEN, FULTON JOHN, *Old Errors and New Labels* (Century, 1931), 336 pp., \$2.

Cleverly written essays on contemporary ideas in the field of morals, religion, science, evolution, sociology, psychology, and humanism in which the author convincingly shows that many of the so-called "Modern" ideas are really old errors, and others called "Behind the time" are really beyond the time.

SHUSTER, GEORGE NAUMAN, *Strong Man Rules* (Appleton, 1934), 291 pp., \$2.

"Mr. Shuster has written an interpretation of Germany today that is understanding, sympathetic, logical, and impartial. It is not a history of events, but rather an analysis of the state of mind which caused them."—*Boston Transcript*, p. 3, Aug. 1, 1934.

SKINNER, RICHARD DANA, *Our Changing Theatre* (Dial, 1932), 327 pp., il., Index, \$3.

Richard Dana Skinner "reviews many plays, characterizes a number of actors, and considers principles as well as performances."—*Sat. R. of Lit.*, 8:625, March 26, 1932.

STARRETT, WILLIAM AIKEN, *Skyscrapers and the Men Who Build Them* (Scribner, 1928), 347 pp., il., \$3.50.

"An astonishingly well-written book. Even the most dubious phase of modern building, the preliminary chessplay of the financiers, is made, if not quite understandable to the layman, then certainly interesting."—*Dial*, 86:439, May, 1929.

THOMAS, LOWELL, JACKSON, *Raiders of the Deep* (Double-day, 1928), 363 pp., il., \$2.50.

"Mr. Thomas has collected in this volume many stories of the U-boat warfare of the Germans gleaned from the lips of surviving officers. . . . First-class historical material . . . checked the German narratives . . . by information from allied sources, chiefly British."—*Nation*, 127:sup. 637, Dec. 5, 1928.

UNDSET, SIGRID, *Stages on the Road* (Knopf, 1934), 266 pp., \$2.75.

"A delightful book. . . . The central theme of these historical essays is faith exhibited in the lives of valiant and vigorous personalities of varied times and climes. . . . Reticulated with the theme of faith are topics as constantly interesting as the Reformation, the position of modern women, culture, and Christianity, etc."—*Commonweal*, 21:237, Dec. 21, 1934.

WALSH, JAMES J., *Laughter and Health* (Appleton, 1928), 197 pp., Index, \$1.50.

On the good effect of laughter on mind and body. "This book is intended for lay readers, but it is thoroughly scientific and dependable in its presentation of the physiological problems involved and its discussion of the subject."—*New York Times*, p. 28, March 18, 1928.

WAPLES, DOUGLAS, and TYLER, RALPH WINFRED, *What People Want to Read About* (A. L. A., University of Chicago Press, 1931), 312 pp., Index, \$3.50.

An interesting study of the reading interests and problems of adult groups arranged according to age, sex, occupation, and education. "There is food for the reader, the librarian, the educationist, and the research student."—*Library Q.*, 2:93, Jan., 1932.

WATKIN, EDWARD INGRAM, *Bow in the Clouds* (Macmillan, 1932), 174 pp., \$1.75.

A volume of essays for the thoughtful reader. "In this book Mr. Watkin tells us in a poetical though arbitrary symbolism (the colors of the rainbow) how God reveals Himself in human experiences."—*Cath. World*, 135:379, June, 1932.

ZYBURA, JOHN S., Ed., *Present-day Thinkers and the New Scholasticism* (Herder, 1927), 543 pp., Index, \$3.

"A most successful attempt to solve a century-old problem: How is the negligible influence of Scholastic philosophy on the modern mind to be explained? . . . will interest the average non-professional reader and help to persuade him that philosophy is not a merely clerical branch of learning, but a sphere of culture."—*Cath. World*, 124:561, Jan., 1927.

©

PRIZE WINNERS

On June 12, Paul Bleiler, a 16-year-old senior of Elk Mound, Wisconsin, High School, received the national prize offered by the International Business Machines Corporation for the best essay on the use of time. The state winners from Catholic schools were:

Theodore Brooks, Loretto Academy, Bisbee, Ariz.

Albert Yaski, St. Mary's School, Walsenburg, Colo.

Ernestine Garofalo, Immaculate Seminary, Washington, D. C.

Florence Martin, Mt. St. Clare Academy, Clinton, Iowa.

Patricia Lanigan, Sacred Heart High School, Greeley, Nebr.

Helen Flynn, Gloucester Catholic High School, Gloucester City,

N. J.

Kathryn Hays, Holy Family High School, Tulsa, Okla.

Practical Aids for the Teacher

All contributions to this department will be paid at space rates

THE TRANSFIGURATION

Lux alma, Jesu, mentium¹
Light of the anxious heart,
Jesus, Thou dost appear,
To bid the gloom of guilt depart,
And shed Thy sweetness here.

Joyous is he, with whom,
God's Word, Thou dost abide;
Sweet light of our eternal home,
To fleshly sense denied.

Brightness of God above!
Unfathomable grace!
Thy presence be a font of love
Within Thy chosen place.

To Thee, whom children see,
The Father ever blest,
The Holy Spirit, One and Three,
Be endless praise address.

AS PANTS THE HART FOR COOLING STREAMS²

Psalm 41
As pants the hart for cooling streams
When heated in the chase,
So longs my soul,³ O God, for Thee,
And Thy refreshing grace.

For Thee, my God, the living God,
My thirsty soul doth pine:
O when shall I behold Thy Face,
Thou Majesty Divine!

Why restless, why cast down, my soul?
Hope still, and thou shalt sing
The praise of Him who is thy God,
Thy health's eternal Spring.

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

¹The Latin hymn is used at Lauds on the feast of the Transfiguration, August 6. It was written by St. Bernard. The translation given above is by Cardinal Newman. The Latin hymn forms a part of St. Bernard's beautiful *Jesu dulcis memoria* which is so well known from Father Caswell's exquisite rendering, "Jesus the very thought of Thee."

²The paraphrase of Psalm 41 is by N. Tate and N. Brady. The Psalmist in beautiful and appropriate figures attempts to give utterance to the inexpressible yearnings of his heart for God.

³The expression "my soul" occurs very often in the Psalms. It is practically always synonymous with the personal pronoun which the context readily supplies. Thus "my soul" is equivalent to I, "thy soul" to thou, "our soul" to we, etc.



Develop a Technique of Supervision by Classifying Teachers

J. Roy Brooks

If the principal is to exercise a strong influence on the classroom work of his school, he must develop a program for the guidance of himself and his teachers. He, no doubt, will have experienced teachers, inexperienced teachers, faithful teachers, and perhaps indifferent teachers with whom to deal.

A principal should plan his program of classroom supervision for a definite period of time. He may select the fundamentals of arithmetic for emphasis during one semester; the use of visual material in reading, another semester. Or he may focus attention upon a certain subject, grade, or group of rooms, when tests have shown these subjects, grades, or rooms to be below standard.

In carrying out his program, he will vary his methods to

suit the experienced or the inexperienced teacher, the faithful or the indifferent teacher. The faithful and experienced teacher will not require much attention beyond occasional conferences and encouragement.

The inexperienced teacher will need help. She does not know the duties and responsibilities of her position. Not only should she receive the encouragement and guidance of the principal during the first semester but definite follow-up attention should be rendered by the principal until she becomes capable, confident, and otherwise well established. Her greatest need for advice and assistance is in the control of pupils. A proper attitude professionally toward the service will enable her to grasp modern instructional procedures. If the new teacher is not helped and given inspiration, she may fall prey to the influences of the hardened, cynical teachers — whose attitude seems to be: Why increase your professional standing when no thanks are received for it? Help her through the trying periods when irate parents oppose modern educational methods of teaching.

The substitute teacher needs guidance, for she spends no more than a single day, or half day, in the school. A daily schedule, attendance book, seating plat, and plan book should be available through the principal. Assure her that she is to consider herself a regular teacher in the school. Give her a few hints about schoolroom technique; precautions regarding fire drills and intermissions; the chief points to be observed in the use of attendance records, planbooks, etc. Request her to leave a brief report of the day's activities for the regular teacher's information.

The indifferent teacher will require the special attention of the principal, in order that the welfare of the pupils may not be endangered. A means to stimulate her to professional growth is sometimes found in a transfer to another field where her interest will overcome indifference and she will begin to realize that additional work will be worth while.

All supervision should be constructive. The supervisor who goes about as an inspector, a detective, or a judge will not render much service. He will never see the best work of any teacher, and the more the teacher is in need of assistance the poorer the quality of the work she will do under his critical eye.

The supervisor must, first of all, try to establish good personal relations with the supervised. This will be done more easily if criticism is withheld at first, with a view to drawing out the teacher's best, which can then be commended. The teacher thus can be made to feel that she has the supervisor's sympathetic co-operation in the work she is trying to do. When things seem to go wrong personal help to the teacher in her lesson planning, questioning, study assignments, seatwork, time economies, and other individual problems will do much to add to her confidence in the supervisor. Kindliness, consideration, and helpfulness are necessary to win the confidence of teachers, and unless teachers can feel that the supervisor is a friend interested in their success, instead of a critical representative of the board or of the central office, helpful relations are not likely to be established.

If the teaching needs improvement, suggestions as to better ways or methods should be given, rather than criticism of what has been done. Sometimes the best method of rendering aid is for the supervisor to take the class and teach it, with the teacher as observer and critic.

To some teachers, a supervisor goes to give help; to many for a friendly greeting or a word of encouragement; and to a few to obtain standards of accomplishment and inspiration.

School Use of Public Museums

Carroll Lane Fenton, Ph.D.

"Say, Jimmie, that place looks hot!"

Two boys stop before a lighted case in one of our newest public museums. They are members of a fifth-grade class in geography, the other members of which are trooping behind. Under the guidance of their teacher and a museum docent, they have visited the Hall of the Earth and now will view the Hall of Humanity. Just now, they are studying Africa—and the first exhibit to which they have come is a miniature oasis in the Sahara, toward which a caravan is toiling beneath the blazing tropic sun.

The class has come from school in a bus, in which it shortly will return. Since the museum is supported by the city, this service is extended to both public and parochial schools, the number of visits being limited only by the fleet of busses available.

There are several ways in which classes may use these visits to the public museum. They may come merely to get acquainted: to view the halls and study rooms and get brief samples of the service and amusement which the museum offers. Or, like this class in geography, they may prefer to study a specific subject through the medium of groups or other exhibits, and the specimens kept on file in classrooms. These may be explained by a guide or docent, who acts as leader in the halls and gives a brief, illustrated discussion; or they may be used by the teacher herself without official museum aid. Of all possible methods this may be the best; but because teachers rarely know cases and specimens, or have time for special preparation, the museum stands ready with a staff of instructors whose whole time goes to guiding, speaking, and special work with museum clubs.

Many such guides are experienced teachers; others are young men or women who have prepared themselves for just this work. They are able to conduct independent instruction through special museum classes or clubs—and such work forms a vital factor in the development of interested children, as well as in teaching civic duties to immigrant or neglected youngsters. But the major efforts of the guides are in behalf of schools. A famous curator once told me, "As an educator and museum man, I'm interested in what *may* or *should* teach a valuable lesson. But as a specialist working with the schools, my first task is to teach lessons already selected: to offer instruction that will fit the curriculum, and which therefore *will be used in it*. I might like to reform our schools, but what I've agreed to do is help them."

I have before me a series of booklets which state the nature of that help. They outline museum visits for students in several phases of history, as well as in drawing, geography, commerce, art, pottery, and decoration. Science museums offer introductions to natural history, and demonstrations or lectures dealing with birds, insects, reptiles, Indians, and many other nature subjects. In New York, museum lessons are carefully graded, and include such apparently improbable subjects as English and civics. These, however, are limited in representation; while nature study ranges from grades 1 to 6B, and geography from 4B to 8B. The Commercial Museum of Philadelphia provides lectures and demonstration lessons in science, geography, commerce, and industry for high-school and college students.

Most museums emphasize their efforts with public schools. This is natural, for such schools often provide special museum teachers and pay for the preparation or handling of specimens for study. In St. Louis, the Educational Museum is a part of the public education system, handling pictures, films, slides, specimens, and sets of books for supplementary reading. Generally, however, the actual work of museum instruction is carried on by distinct institutions, using both

contributed and public funds. Officials have not been slow to realize that such an arrangement provides cheaper and better results than the schools themselves are apt to achieve. In a few cases, it has permitted officials overzealous for systematization to meddle with museum affairs; but generally this plan has left the museums free to do their assigned task in their own way and to the best of their varying abilities.

Parochial Schools Welcome

Emphasis on public schools does not mean that classes from parochial ones are unwelcome. The opposite, in fact, is true: museums welcome Catholic students and teachers and give them cordial attention. In Buffalo, classes from both public and parochial schools are taken to the Museum of Science in municipal busses, chiefly for "acquaintance" visits. When a mayor pledged to reform and economy tried to stop parochial service, the Museum was the first to protest. In planning special classes in science, this museum called on the president of Canisius College for counsel, while a professor at D'Youville is among its most popular lecturers. The museum of science, art, or industry has no desire to slight parochial students, or to deprive their teachers of assistance. But because of its semipublic nature, it feels less free to urge its service upon them than it does in the case of public schools. The restraint may be in some ways harmful, yet it seems proper.

But, I've been told by teaching Sisters, the nature of the parochial system makes it difficult to schedule museum visits or use museum-prepared lessons. In many cases this may be true, though experience at Buffalo and elsewhere shows that it is not so everywhere. More generally, parochial schools require modification of the museum's offerings—something that readily can be secured by formulating their own desires and presenting them to museum curators. These men and women are notoriously obliging, and it will be a serious problem indeed which they cannot manage to solve. Small museums are specially free to grant privileges and modify methods, and their work should not be gauged by size. Few institutions do better teaching than the Cleveland Museum of Natural History, whose quarters consist of two remodeled houses, while the Kent Museum (Grand Rapids) does well in even smaller quarters. The Buffalo Museum is famous for its teaching, yet its building is but a fraction of the size of the great museums of Chicago, Pittsburgh, Philadelphia, and New York. Indeed, one authority has suggested that beyond the point approximated in Buffalo, a museum's effective service declines—at least in proportion to dollars invested.

Material Used at School

But if schools may not often go to museums, museums may come to the schools. Almost every large public museum maintains traveling collections: pictures, charts, lantern slides, films, and specimens which are lent to teachers or even students. Birds and other creatures are mounted in cases and sent out to those who need them; slides are supplied individually or in series, sometimes with lanterns in which to use them. Published or mimeographed lists allow the borrower to select in advance, to order material by telephone, or to send aids or students for it. Reservations may be made in advance, while special requests receive a degree of attention that is surprising to the novice. I have telephoned a museum curator for slides to be selected from half a dozen sets, of which I knew only catalog numbers. When I arrived, the slides were ready, with nothing omitted that I wanted and only a few undesired subjects present. Who cannot use such assistance?

Nor is this material restricted to those who live in cities possessing museums. Several institutions make a practice of circulating material in towns nearby or even through states.

In this, the New Jersey State Museum (Trenton) is a leader; its chief activity is the circulation of teaching aids by parcel post, with incidental service to clubs, libraries, and individuals. The teacher may select specimens, slides, or films to meet the needs of her own courses, or of clubs that may be under her guidance, and order them by mail. In New York, slides and films are circulated by the Division of Visual Instruction, Albany, while in an increasing number of cases, they are supplied by the state college or university. The American Museum of Natural History, New York, publishes a list of films "available without charge for use in any school, church, or organization in this section of the country. The borrower pays transportation charges only." This last is a rule generally applied, though state institutions shipping by mail may require payment only for return.

I often am asked about films and lantern slides lent by railroads, also on a transportation-cost basis. Are they suitable for school use, or are they merely advertising? It is safe to say that such material never is *mere* advertising; invariably it contains something of value, provided it is properly used. What the railway wants, of course, is travel; its films or slides are not made for teaching. Yet many of them can be used to illustrate lessons in history or geography, and sometimes even natural history. Many such films have been checked by competent teachers and scientists, while both films and slides appear in the collections of our finest museums. They may be used with confidence, providing only that care is taken to avoid those with "catchy" titles, whose atmosphere is not in keeping with the schoolroom. Here the slide has a clean record, since it has only such legend or title as the teacher herself wishes to give it. Such a journal as *Visual Education* is a guide to material of this type.

There are no general rules to be made for the use of borrowed teaching aids, whether they come by truck, messenger, or mail. It is well, however, to observe such suggestions as may be made by lending institutions, especially when they deal with schedules and grouped engagements. I have known teachers who telephoned in the morning for materials needed in the afternoon, and others who required their assistants to select two or three hundred slides for which they made no provision to use. I have seen bundles of four to seven requests coming independently from a single school, thus causing a waste of labor by museum aids who made up parcels for shipment. Worst of all, I have helped open boxes of specimens so carelessly repacked that few could be used again.

Perhaps I should hasten to say that few of these blunders were made by teachers in parochial schools. The harum-scarum young women who make them are not likely to be teaching Sisters. Yet anyone may grow careless, and carelessness is one human failing for which museums cannot allow.

Plans may be made well in advance, and requests for loans scheduled accordingly. If those requests are made through the school office, they may be grouped before forwarding and thus save trouble as well as duplicate express charges. Finally, repacking should be done with scrupulous care, in order to prevent damage in shipment. Slides are glass and may be broken—with replacement charged to the careless borrower. A bird or butterfly is a delicate object, procured at the expenditure of life and money. No teacher who appreciates these facts will willfully allow destruction of such specimens lent her for class use. Normal wear and tear are necessary, but more than that she will not tolerate.

Museums Aid Schools

With a few purely routine provisions, the museum stands ready to aid the teacher, that aid being planned to meet her needs rather than the preferences of those who give it. In

many cities, Catholic schools have made full use of the opportunities thus offered, and Catholic educators have taken active part in the building of certain public museums. If the average parochial school has been slow to make use of these opportunities, that is probably due to the difficulty of adjusting the curriculum. Yet there is an open avenue to change, along lines which will neither distort nor expand established curricula, nor limit the school's power of selection. Traveling collections, such as those used in New Jersey, take the museum to the smallest schoolhouse, and even into the home or club. This means, of course, no obligation to use it; yet the teacher who wishes models, specimens, or visual aids no longer need sigh for the advantages of the city with its chance to put her class in a bus and take it to the rooms of a museum.

Good-English Games for Grades Two and Three

Sister M. Eucharia, S.S.J., A.B.*

1. "May" and "Can"

Use the word *MAY* whenever you ask permission to do something.

Use the word *CAN* only when you mean that you are able to do something.

Divide the class into two groups. Each pupil on side A asks the pupil opposite him on side B a question using *May* or *Can*. Then the pupils on side B ask questions.

Ex.: A—"May I borrow your pencil?" B—"Yes, you may."

A—"Can you sing?" B—"I can sing."

2. Fruit-Riddle Game

Each child may represent a fruit or vegetable. Each must answer questions which have been written on the blackboard, and then the other children will guess what he or she is.

Ex.: Are you a fruit or vegetable? What color are you? What shape are you? Where do you grow? How are you prepared for eating?

Child: "I am a fruit. I may be red or green or yellow or russet brown. I am round. I grow on a tree. Very often I am eaten raw, but sometimes I am made into sauce or baked." (Apple).

3. Action Words That Never Need Help

Have children choose sides, A and B facing each other.

Teacher names apple—A says, "I ate it."

Teacher names pencil—B says, "I broke it" and so on.

Other Words

lesson	letter	ball	milk	song
--------	--------	------	------	------

Sentences

I knew it I wrote it I threw it I sang it I drank it

When a pupil misses, he must go to the foot of the line and try again. The side that makes the fewer mistakes wins.

4. Review Short Y by This Exercise

Find all the words which have a *Y* that sounds like *E*. Two pupils may race to find who is first to draw a circle around the part of the word called for.

girl	walk	say	baby	cry
story	happy	fly	bag	icy
Mary	country	many	swing	angry
shiny	Lucy	sleepy	jolly	naughty
pray	every	lady	party	play

*The games were the result of co-operative work of the Sisters in Sister Eucharia's summer-school class.

The Land of Summer School

Sister M. Therese, O.M.

Last night I had a nightmare;
My brain refused all rule.
It whisked me off and dropped me
In the Land of Summer School.

A horrid place! I groped around
With Oh! so dim a light!
And yet whichever way I turned
I saw an awful sight:

Quadratics, fierce four-legged beasts
With polynomial tails;
Parabolas that crept along
Like slippery, slimy snails.

Elliptic men whose heads were squared
From plotting linear graphs,
Were planting algebraic roots
In simultaneous paths.

I asked a coefficient guide
The shortest pathway out.
"Remove the radicals!" he yelled,
"And read the signs about!"

I walked along a Janey-line
That led to Hudson's Bay.
There trappers rode on color wheels
And spectrums were at play.

There triads sang the queerest tones
That ever I did hear,
While colors cold fought colors warm,
And neutrals interfered.

Prim prisms washed split complements
And whispered color schemes,
And then related tints that went
Beyond my wildest dreams.

On the Grand Banks of Newfoundland
Old Chaucer sat in state
A-fishing for echinoderms
While "Bonaparte" dug bait.

Amoebas wrecked Old Ironsides
And swallowed half her crew;
Then suddenly made up their minds
That me they would pursue.

They chased and chased; I ran and ran
Till, jumping o'er a wall,
I found me in a garden
With a maiden fair and tall.





A HISTORY CONFERENCE

More than 400 Sisters of St. Joseph of Carondelet met at Fontbonne College, St. Louis, Mo., during the second week in May for the annual educational conference of the Congregation in the St. Louis province. A special feature of the program was the conference on the teaching of history from the elementary grades to the college.

Sister Joseph Aloysius, dean of the college section, stressed the point that history should not be taught in an encyclopedic manner, at any level. The college student must be taught to understand the past and apply his knowledge. The speaker urged particular attention to nationalism as a force, because it forms the very basis of modern civilization.

Sister M. Constance urged the use of illustrative material and correlation of history with other subjects in the high school: The fields of literature, song, music, art, humor, social activity, politics, and hobbies, all may contribute. She spoke especially of using magazines and newspapers to show that history is not concerned with the past only.

American history as a preparation for citizenship was the theme treated by Mother M. Caroline. "The form of government in this great country of ours requires intelligent citizenship no less than courageous, wise, and just leadership."

"To get along with one another, the nations must learn to respect one another," said Sister Fulgentia Joseph, in her paper on "Vitalized Geography."

The early history of the Congregation and of the parochial schools in the vicinity of St. Louis received considerable attention.

In the meetings of the grade teachers, papers were read by Sisters M. Thecla, Rose Cecilia, Miriam Ruth, and Marie Antoinette. These papers emphasized the fact that neither race nor color justifies a stigma of inferiority and that the duty of the teacher of history is to foster an international mind.

The maiden picked medusa buds
And twined them in her hair.
Though War Hawks circled overhead,
She did not seem to care.

"What is your name, fair maid," I asked.
"My names," said she, "you mean.
With Barbara first, Fresison last,
I've seventeen between."

"Halt! Who goes there?" a sentry cried.
"The password you must tell!"
He marched me off and locked me
In a grim somatic cell.

He fettered me and bound me tight
With syllogistic chains,
Then put me in a One Hoss Shay
And handed me the reins.

The symbols of the zodiac
Went whirling 'round my head;
I halted at a tiny inn
And there I went to bed.

A bell pealed out. My sleepy eyes
Looked out with joy intense
Not on the Land of Summer School
But the Land of Common Sense.

THE HOMEWORK PROBLEM

It seems to us that homework should take the form of "projects" rather than tests; and should be based on the child's own interests, and calculated to co-relate the work of the school with the everyday home life of the child. For instance, a class in measurements may be asked to find the number of square yards in the floor of the living room at home, or the exact number of acres of pasture land on the farm. To ask some old neighbor regarding conditions when the district was first opened for settlement and make a note of these for the class; to make a list of the names of the various birds, insects, or wild animals seen; to list the names of common tools in use about the house; to make a statement of the "exports" and "imports" of the farm or community. These and a hundred other "projects" will appeal to the child's interest and will be regarded as a game rather than a task.

Certainly it seems too bad to see 12- and 14-year-old boys and girls spending two, three, or four hours of every evening over their studies. Surely the school day, properly used, is long enough to spend in studying from books. What about an 8-hour day for students? Considering that the little boys and girls we teach are so busied about the learning which is not found in books, are so in need of sleep and fresh air and exercise and happiness and laughter and companionship in order to grow into strong and healthy men and women, mentally as well as physically, what about an even shorter day for them? — *Canadian Teacher*.

SCHOOL LIBRARIES

There is no other single department in the school which serves as many of the pupils needs as the library. When the school officials provide a suitable room properly equipped, a well-balanced collection of books and other materials in charge of a trained school librarian, the library soon becomes the heart of the school. — *Nancy Hoyle*, library supervisor, Virginia.

New Books of Value to Teachers

Catholic Action

By Burton Confrey. Cloth, 449 pp. \$2.68. Benziger Brothers, New York, N. Y.

Ten important aspects of Catholic Action in the United States are emphasized in this very modern text. In units which provide a preview, a discussion of the main points of the topic, suggestions for reading, problems for organizing thought, suggestions for application, and a final résumé, the author presents a vast array of important facts and principles to aid students applying Christian principles to daily living in the family and in the Church, and to daily action as citizens, members of society, and participants in an industrial civilization. Family relations, occupational careers, recreation, citizenship, education, the printed and spoken word, social service, and social justice, are some of the more important aspects of life and living which the author suggests as requiring understanding and the application of supernatural Christian principles. Recent and present-day conditions dominate the entire work, which is to be supplemented by two volumes of readings.

Reading and Literature in the Elementary School

By Paul McKee. Cloth, 606 pp. \$2. Houghton, Mifflin Company, Boston, Mass.

This volume of the Riverside Textbooks in Education, edited by Ellwood P. Cubberley, appeared in 1934. It is a companion volume to the excellent study of spelling, composition, and penmanship, *Language in the Elementary School*, which was reviewed in the October, 1934, issue of this Journal.

The book combines a discussion and evaluation of recent scientific studies in curriculum building and methods of teaching with the author's suggestions of principles to be adopted and illustrations of typical lessons. It also contains a great deal of bibliography both of teachers' professional books and of lists of children's books.

Specific programs for teaching comprehension are suggested separately for the kindergarten, first grade, second and third grades, and the intermediate grades. A chapter is given to teaching ability to locate information, one to the selection and evaluation of material read, one to organization of material read, and another to remembering what is read.

The two chapters on the selection and placement of literature and the teaching of literature are fresh and vigorous. The author declares himself on the side of the modern purpose of teaching literary selections; namely, to provide the child with experiences; to give him the opportunity to "live" the experiences portrayed in the selections. If this objective is realized, the author judges, logically, that the older objective, the appreciation of good books, will be a natural outcome.

This book is intended as a textbook for normal schools and teacher-training classes in colleges. Its style and methods of presenting problems is popular enough to render it helpful in the private reading of the average teacher. You will find it both interesting and of practical help.

Educational Psychology (Second Edition Revised)

By William A. Kelly. Cloth, 580 pp. \$2.40. The Bruce Publishing Company, Milwaukee, Wis.

The author of this much-needed textbook for Catholic schools has, to quote from the introduction, endeavored: "to present a simple orthodox expression of educational theory and practice in the light of the basic and leading principles of Scholastic psychology . . . he has made use both of the principles of rational psychology and the findings of experimental research in psychology."

"Chapters on the 'Soul,' the 'Will,' and the 'Character Formation' emphasize thoroughly the spiritual, the volitional, and the moral training of the child."

The research of modern educators is by no means neglected. There are chapters on the most up-to-date subjects, such as individual differences, constructive discipline, motivation, the statistical method, measurement of intelligence and achievement, and mental hygiene. An appendix devotes nearly 100 pages to directions for tests.

English at Work (Book II)

By Helen Rand. Cloth, 545 pp. Henry Holt and Company, New York City.

The general theme of this textbook and guidebook in composition for the high school is that one must learn how to think clearly before he can speak or write clearly. The book teaches the laws of "straight" thinking and applies them to the whole science

or art of expression. There are chapters on the use of the library, making outlines, distinguishing between facts and opinions, making plots, writing letters, etc., besides clear presentation of words, usage, sentences, paragraphs, punctuation, and functional grammar. Various class discussions are suggested which will prove intellectually stimulating and highly beneficial if they are guided by a competent and conscientious teacher.

Mastery Arithmetic

By George R. Bodley, Charles S. Gibson, Ina M. Hayes, and Bruce M. Watson. Cloth. Book I, 343 pp., illustrated, 72 cents; Book II, 399 pp., illustrated, 76 cents. D. C. Heath and Company, Boston, Mass.

These two books prove that the three-book series justifies its title of "Mastery" arithmetics. The approach to problems is informally inductive. Processes are simply and clearly explained. The instructions are addressed to the child. Many problems are stated in written numbers instead of figures for an obvious reason. The authors have avoided an unnecessary multiplication of processes and have eliminated unnecessary topics. There is plenty of practice and testing material, but not, as some books have, a great deal more than is needed.

Bookkeeping for Immediate Use

By John G. Kirk, James L. Street, and William R. Odell. Cloth, 404 pp., illustrated. \$1.60. The John C. Winston Company, Philadelphia, Pa.

Here is a book that teaches bookkeeping from a really social point of view. It analyzes the actual bookkeeping needs of the student, of his parents, of his club, etc., thus insuring the student's immediate personal interest. Then all the common commercial practices are covered. This is a really practical textbook which provides for the needs of everybody; not merely for the few who will obtain work as accountants.

The publishers call particular attention, and justly we think, to the excellent script illustrations from the pen of Edward C. Mills.

A Survey of Classical Roman Literature (Vol. II)

By Dean Putnam Lockwood. Cloth, 393 pp. \$2.50. Prentice-Hall, Inc., New York City.

This volume begins with the Fourth Period or Golden Age (43 B.C.-A.D. 14), and carries the student through the Sixth Period or Silver Age (A.D. 96-125). Selections in Latin are reproduced from: Sallust, Livy, Vitruvius, Virgil, Horace, The elegiac poets, Phaedrus, Seneca, Petronius, Statius, Valerius, Tacitus, Pliny, Juvenal, Suetonius, and Gaius.

There are comments on the characteristics of the three periods represented, and on the life and work of the principal authors. The editor's notes occupy 123 pages at the end of the volume.

Frequent Journeys to Calvary

By Rev. P. J. Buissink. Leatherette, 149 pp. \$1.50. F. H. Mough and Son, Grand Rapids, Mich.

This is a very fine collection of various short forms of prayer and meditation for the Way of the Cross.

In the introduction, we find the following significant statement: "A Christian who meditates with love on the sufferings of Christ gains more spiritual benefits than another who practices rigorous penances or says long prayers. That was always the opinion of the Saints." Father Buissink has provided in this book a great deal of help toward such devout meditation for all classes of people.

Readers will perhaps be disappointed in the size of the book (6 $\frac{1}{4}$ by 8 $\frac{3}{4}$). A pocket size would have been more convenient, but, of course, more expensive.

New Path to Reading

By Anna D. Cordts. Pre-Primer, paper, 48 pp., 16 cents. Primer (revised), cloth, 206 pp., 60 cents. Book One (revised), cloth, 236 pp., 64 cents. Ginn and Company, Boston, Mass.

These are a carefully planned series of readers, including illustrated dramatizations of sentences, careful repetitions of sentences and phrases, choosing the right phrase or word to complete a sentence. These "play" exercises gradually give place in Book One to the story type of reading, but this is always well illustrated in colors.

The dictionary material is a special feature. At the end of Book One is a section called "My First Word Reader." Here all the words learned during the first year are reviewed in a very interesting way.

The dramatic "play" exercises are just chock full of child interest — hide and seek with Daddy, playing train with the whole family, a basket of puppies, the hungry kittens, etc.



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Catholic Education News

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Hoffman-Economy Pumps.

Biophysics, the first course of its kind in the United States, is to be offered at the University of Dayton, Dayton, Ohio, according to President Rev. Walter C. Tredtin, S.M. This course, which is regularly required in the medical schools of England, will be under the direction of Dr. George Sperti, head of the new *Institutum Divi Thomae*.

Dr. EDWARD J. K. MENGE has accepted the invitation of the College of St. Francis, Joliet, Ill., to take charge of its department of biology. Dr. Menge was professor and director of the department of biology at Marquette University, Milwaukee, for 14 years. He is the author of college and high-school textbooks.

VERY REV. ROBERT F. KEEGAN, executive secretary of Catholic charities of the Archdiocese of New York, has been chosen unanimously as president for 1935-36 of the National Conference of Social Work.

The thirteenth annual convention of the National Catholic Rural-Life Conference will be held at Rochester, N. Y., during the week of October 27. The announcement was made recently by REV. JAMES A. BYRNES, of St. Paul, Minn., executive secretary.

The "problem child" will be the special study of a child-guidance clinic, to be established this fall for the Archdiocese of Chicago at Loyola University. DR. FRANCIS J. GERTY, director of the division of neurology and psychiatry, and DR. JAMES P. MOLLOV, associate clinical professor, will be in charge of the clinic.

REV. MARTIN A. HEHIR, C.S.S.R., president emeritus of Duquesne University, Pittsburgh, Pa., died early in June. Father Hehir resigned the presidency of Duquesne University in 1930 after holding the office for 31 years.

CATHOLIC LIBRARY ASSOCIATION MEETS

The Catholic Library Association held its annual meeting in Washington, D. C., June 26, 27, and 28. The main problems discussed were Scholarship and the Catholic Librarian, Catholic Literary Revival and the Catholic Librarian, The Development of Culture in the Student, and The Education of the Student to the Use of the Library.

The Association elected as its president, Rev. Dr. Peter J. Etzig, C.S.S.R., Oconomowoc, Wis. Additional officers elected are: Vice-president, Paul J. Byrne, Notre Dame University, Notre Dame, Ind.; secretary-treasurer, John M. O'Laughlin, Boston College, Boston, Mass. Executive Council members: Mother M. Agatha, O.S.U., Ursuline Academy, Wilmington, Dela.; Sister Cecil, of St. Catherine Library School, St. Paul, Minn.; Dr. William A. Fitzgerald, Brooklyn Preparatory School, Brooklyn, N. Y.; Rev. Paul J. Foik, C.S.C., St. Edward's University, Austin, Tex.; Miss Jeanette Murphy, University of Chicago; and Brother A. Thomas, F.S.C., Bishop Loughlin High School, Brooklyn, N. Y.

COMING CONVENTIONS

August 26-30. American Federation of Teachers, at Cleveland, Ohio. Mr. Curtis, Chicago, Ill., secretary.

September 23-25. New York State Council of Superintendents, at Saranac Inn. Mr. F. L. Ackley, Johnstown, N. Y., secretary.

September 27. New York State Teachers' Association, at Potsdam. Mr. P. West, State Normal School, Potsdam, N. Y., secretary.

September 30-October 4. National Recreation Association at Chicago, Ill. Mr. W. S. Braucher, New York City, secretary.

October 10-11. New Hampshire Teachers' Association, at Concord. Mr. John W. Gordon, Deny, secretary.

October 10-12. Wyoming Teachers' Association, at Cheyenne. Mr. H. H. Moyer, Rawlins, secretary.

October 15-18. National Association of Public-School Business Officials, at San Antonio. Mr. H. W. Cramblet, Pittsburgh, Pa., secretary.

October 27-Nov. 2. National Catholic Rural Life Conference, at Rochester, N. Y. Rev. James A. Byrnes, St. Paul, Minn., executive secretary.

A NEW CATECHISM

Catholic Faith is the title of a new catechism, the first volume of which was issued July 15, by P. J. Kennedy and Sons.

This is, possibly, the first catechism since the *Baltimore Catechism*, which has been prepared by a commission. Two years ago, a commission was appointed under the supervision of Bishop Ryan, rector of the Catholic University of America, to present a new catechism based on *The Catholic Catechism* of Cardinal Gasparri, but in language which could be understood and appreciated by young children. Sister Brendan, I.H.M., has revised the wording of questions and answers and Rev. Felix M. Kirsch, O.M.Cap., has supervised the work as to doctrine.

Use has been made of sound modern pedagogical methods. Book One for grades one, two, and three, presents the fundamental concepts in language suited to young children. Book Two will be for grades four, five, and six; and Book Three for grades seven, eight, and nine.



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Of Interest to Buyers

BOOKLET ON MAPLE FLOORING

Under the title of *Grading Rules and Standard Specifications*, the Maple Flooring Manufacturers' Association, 332 South Michigan Ave., Chicago, Ill., has issued important facts for architects about maple, beech, and birch floorings for schools and other educational institutions.

The booklet aims to provide the school architect with an easy reference to facts which will be of value to him, and which will assist him in preparing specifications for maple, beech, or birch flooring. It describes the general characteristics of these woods, their color possibilities, and wearing qualities, and gives the rules for grading, standard measurement, thicknesses and faces, and means for ascertaining the quantity of flooring required. A complete outline of a standard specification form is provided for use in laying and finishing northern hard maple flooring.

Complete information is available by any school official, or architect upon request.

NEW MANAGER, LYON METAL PRODUCTS

Frederick B. Heitkamp, general sales manager of Lyon Metal Products, Inc., Aurora, Ill., manufacturers of steel shelving, lockers, folding chairs, etc., recently announced the appointment of Theo. W. Becker as manager of Lyon's New York office.

Mr. Becker, who came to the firm recently from Jamestown, N. Y., has had a wide experience in the marketing of products similar to those of the Lyon Company and is well known as a salesman and manager.

Mr. W. E. Long, former manager of Lyon's New York office, has been promoted to the position of manager of the Steel Equipment Division of the company at Aurora, Ill.



THEODORE W. BECKER
New manager of New York
offices of Lyon Metal
Products, Inc.

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